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IN FIFTY VOLUMES.

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By JOHN WESLEY, M.A.  
FELLOW of *Lincoln-College*, OXFORD.

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A N  
E X T R A C T  
O F  
JOHN ARNDT's  
*True Christianity.*









Disease; a Great, a High, a Divine, an Everlasting Remedy, flowing out of the pure Mercy and Love of God. Hence hath He made the Blood of *Christ* the Grand Restorative of our Nature, and the Cleanser of it from all the Contagion of Sin, and given us his quickening Flesh, with the immortalizing Powers thereof, for our Bread of Life; His precious Death, for an Abolition of our Death, both Temporal and Eternal. For He will swallow up Death in Victory, and lead us unto the living Fountain of Waters, clear as Crystal, proceeding out of the Throne of God, and of the Lamb. All Tears shall be wiped away; and there shall be no more Curse in Nature; but the Throne of God and of the Lamb shall be in it, whereby it shall be made all Paradisiacal and Heavenly.

2. THIS most costly Medicine Man is incapable of purchasing; and by his own Skill or Power, it is impossible for him ever to reach it. What then is to be done? We are altogether sick; sick at Heart; there is no Health in us. We by Nature strive against this Heavenly Cure; and resist the Remedy which should help us. Wherefore unless Thou thy self, O most faithful Physician, administer to me what Thou hast prescribed for me, and lend Thy Hand to reach forth to me this precious Medicine, which by Thy Self alone is prepared, it will avail me nought; the Disease will grow worse, and all will be lost upon me. See then that I take what Thou hast order'd, and trust me not to my self, if it be Thy Will that I be made whole. If Thou trustest me to my self, I am lost; for it is, Thou knowest, in the very Nature of my Malady, to long for that which will hurt me, and to shun whatsoever is like to do me any Good. Yea, I am abundantly more afraid of the Physick, than of the Disease. O how dost Thou therefore wait upon me, that Thou mayest

est prevail upon me to accept Life! O the amazing Condescension! For Thee, my LORD and Prince of Life and Health, thus to wait upon a vile and despicable Lazar! But unless Thou didst wait, what would become of me? Or what would become of all Thou hast done for me? Thou knowest all mine Infirmary; and Thy Heart hath pitied me, and gently born with me all this while. O bear with me yet a little longer; and leave me not, lest I perish: yea, lest I perish out of the City, the City of my God, and my Name be written in the Dust, with them that go down to the Pit. O tarry with me yet a little longer; and let not my Folly and my Untowardness, drive Thee away, lest I descend into Darkness, and the Purchase of Thy Blood be lost. O let it not be! Thou hast caused me to hope. (blessed be Thy Name!) that this Sickness of my Soul shall not be unto Death, but unto Thy Glory. For again and again, Thou sayest unto me secretly in the Deep of my Heart, *What willest thou?* LORD! What else should I will, but that I may receive my Health? To receive Health I am indeed willing; but not to receive the Medicine which alone can give it. I shrink back, when I hear it mentioned. And hence I did not seek Thee, but Thou hast sought me: And Thy Will is that I should be restored; for therefore art Thou come unto me. I find, alas! no Disposition in me to take what Thou so kindly reachest forth. But dispose Thou me, and I shall be disposed for it: and so manage Thou my Will, as it may most freely submit to Thine; that so I may obtain that perfect Cure, which Thou art both willing and able to effect for me. O sweet Constraint of Love, that breaks the Will! Thy Love and Thy Patience force me to yield. It is impossible longer to resist so great a Love, so wonderful a Patience. Needs must I follow, when Thou thus drawest me. Needs must.

must I obey, when Thou so sweetly commandest me. For while Thou drawest me with the Cords of Thy Love, I run unto Thee, in whom alone is my Health; and Thy Commandments are sweeter to me than Honey, and more precious than Diamonds. But without this Attraction of Thine, Thy Commandments would have been bitter even as Gall; and the very Dust of the Earth would have been by me prefer'd before them: I should have dreaded above all Things, Thy Presence, and should always have chosen Death rather than Life. O draw me therefore, that I may run after Thee: O lead me to the Springs of Salvation, and give me of the Water thereof to drink, which is able to heal all my Infirmities and Miseries. For Thou knowest, that without Thee, I can do nothing; there remaining no Strength in me. To destroy my self, is with me; but it is Thou only, LORD, that canst restore me. Wherefore it is meet and right that I should cast all upon Thee, that Thou mayest in all Things draw, lead, and move me, as Thou wilt. Since if Thou sufferest me to run after the Devices of my own Will, I inevitably run upon my own Ruin: And if Thou lettest me lie in my Sickness, without due Provision, that I be obliged to take such Medicines, as Thou hast appointed for me; there is no Remedy, notwithstanding Help is so near, but I must be for ever lost. Let me not be left to my own Care in this Matter, but abide Thou with me, and give me Thy self that which is prepared for me. Do all Thou seest fit with me, only trust me not in my own Hands. In Thee is all my Hope. And were but my Heart converted unto Thee, all would go well with me, and my Life would henceforth be laid up in Thee, O Eternal Fountain of Eternal Life! Turn Thou me therefore and so shall I be turned; for Thou art the LORD my GOD. Heal me, O LORD, so shall I be

be holpen; for Thou art the Health of my Life, and my Glory. So long as Thou keepest back Thy Mercy, I remain in the Shadow of Death. And so long as Thou forbearst to quicken me with Thy Salvation, and to bring up my Soul from the horrible Pit, so long am I holden in the Chains of Death, and am a Captive to the Powers of Darkness. *Make haste to help me: Thou art my Helper and my Redeemer; O my GOD, make no long tarrying.*

3. AH LORD! shall not thy Mercy raise up a poor sick Man, seeing I am not able to raise up my self? Is thy Mercy too weak to help such a weak one as here lieth before Thee? Is Thy Love too cold, to communicate some of its living Warmth to such a miserable Object as I am? Wilt not Thou be so condescending as to come unto me; seeing I cannot of my self come unto Thee? Hast Thou then first loved me, before ever I loved Thee? Is Thy Mercy so strong, so powerful, so mighty, as that it should even overcome Thy self; as that it should be able to lift Thee up upon the Cross, and to sink thee down into Death! Who, or what, is so strong as to overcome Thee the *Strong One*, with whom is all Power; but Thy Mercy? Who, or what hath so great Might, as to apprehend Thee, to bind Thee, to crucify Thee, to put Thee to Death; but Thy Love; even the Love wherewith Thou didst love us, when we were dead in Trespases and Sins. For Thou wouldest rather Thy Self suffer Death, than that we should abide in Death.

4. THY Mercy, LORD, hath made Thee to be all Ours, and given us a full Propriety in Thee. For us wast Thou born. For us wast Thou given; that so the Father might accept Thee in our Stead, and we for thy Sake might have all Things given us.



us. For us a Lamb is given; for us Salvation is brought forth; and therefore will we rejoice, *drawing Water out of the Wells of Salvation*, because GOD, even our GOD, hath now given us all Things in Thee, O Lamb of GOD.

5. BEHOLD, the Wisdom of GOD! GOD hath made Himself, to be ours, that we might be made His. For being purchased with a Price, we are not our own, but His who has bought us, and has given Himself for us. Whence it follows, that we ought to *glorify GOD both in our Body and in our Spirit, which are GOD's*. And as we are GOD's, and *Christ's*, so GOD and *Christ* are ours. Now whosoever possesseth any Good for his own, may doubtless make Use of the same to his own Profit, in the best Manner that he can. And so is *Christ* become ours, that we may use Him for our Salvation, which is an everlasting Profit, according as we will ourselves. Wherefore, thou mayst make Use of Him, for

The *Medicine* of thy Soul, to restore thee;  
Thy *Meat*, and thy *Drink*, to refresh thee;  
Thy *Fountain* of Life, to quench thy Soul's  
Thirst;

Thy *Light*, in Darkness;

Thy *Joy*, in Sadness;

Thine *Advocate*, against the Accuser;

*Wisdom*, against thy Folly;

*Righteousness*, against thy Sin;

*Sanctification*, against thy Unworthiness;

*Redemption*, against thy Bondage;

Thy *Victory*, against all thine Enemies;

Thy *Champion*, against all thy Persecutors;

Thy *Way*, against thy Wandring;

Thy *Truth*, against Lying and Vanity;

Thy *Life*, against Death;

For

For thy *Everlasting Father*, when thou wast an Orphan and Desolate;  
For thy *Prince of Peace*, against the Adversary;  
For thine *Everlasting High Priest*, who intercedeth for thee.

6. BEHOLD, what *Christ* is given unto thee for! And pray thou daily, that the proper Use may be made by thee, and that in thee may be fulfilled all that is contained in any of these his Relations, or Offices: But pray thou in Faith, not doubting; and it shall be so. Wherefore since He is thy Medicine, fear not but thou shalt be healed: Since he is thy Bread, fear not but thy Soul shall be satisfied, and thou shalt be made to hunger no more. Is He to thee a Fountain of Life? Then shalt thou be no more a-thirst. Is He to thee thy Light? Then shalt not thou remain in Darkness. Is He thy Joy, who then shall afflict thee? Is He thy Advocate, who then shall gain the Cause from thee? Is He thy Truth, who then shall deceive thee? Is He thy *Way*, who then shall make thee to err? Is He thy *Life*, who then shall slay thee? Is He thy *Wisdom*, who then shall be too cunning for thee? Is He thy Righteousness, who then shall condemn thee? Is He thy Sanctification, who then shall cast thee away? Is He thy Redemption, who then shall be able to hold thee in Captivity? Is it He that is thy Champion, and the Captain of thy Salvation, who fighteth for thee; of whom then art thou afraid in the Battle? And who is he that shall be able to strive with thee? Is He thy *King*, who then shall expel thee out of His Kingdom? Is He thy *High Priest*, who then shall hinder thy Sacrifice and thy Intercession from being accepted? Is He thy *Saviour*, who blesteth thee, who then shall unblest thee? Or who shall make the Salvation which He has wrought for thee, of no Effect? If He Save, who shall

shall damn? How canst thou have a greater Present? It is a Present more worth than thou thyself, than all Mankind, or than all the World, and all that therein is. It is a Present which is even greater than all the Sins, Miseries and Calamities of the whole Word; and which is of sufficient Virtue to extinguish and annihilate them all!

7. SEE now, what an Infinite Good thou hast in *Christ*, to oppose to all thy Miseries and Calamities. Didst thou but rightly understand this, then would no Cross be grievous to thee. Because *Christ* is become to thee All; and all Things are thine; for as much as He is thine: Thine, I say, not only as a *crucified Christ*, but also as a *glorified Christ*, with all his Glory, and all his Majesty. *For all Things are yours, whether Paul or Apollos, or Cephas, or the World; whether Life or Death; whether Things present or Things to come; All are yours; and you are Christ's, and Christ is God's.*

8. O POOR, miserable, reprobate, accursed, damned Sinners, as we by Nature all are, How came we to be thus favour'd and honour'd with so high a Present! Because Thou, O LORD *Jesus*, art to us JEHOVAH: Yea, Thou art

JEHOVAH our Righteousness,  
A Mediator between GOD and Man,  
Our Everlasting Priest,  
The *Christ* of GOD,  
A Lamb without Spot,  
The Desire of the Patriarchs,  
The Inspirer of the Prophets,  
The Light of the Confessors,  
The Crown of the Martyrs,  
The Praise of all the Saints,  
The Glory of the Blessed,  
The Joy of the Angels,

The Consolation of the Mourners,  
The Righteousness of Sinners,  
The Hope of the Afflicted,  
The Strength of the Weak,  
The Health of the Sick,  
The Protector of the Simple,  
The Author of Faith,  
The Anchor of Hope,  
The Incense of Prayer,  
The Tree of Health,  
The Fountain of Blessedness,  
The Bread of Life,  
The Head of the Church,  
The Bridegroom of the Soul,  
The Precious Pearl,  
The Rock of Salvation,  
The Living Stone,  
The Heir of all Things,  
The Prince of Peace,  
The mighty Lion of *Judah*,  
The Sun of Righteousness,  
The Morning Star,  
The Brightness of the everlasting Glory,  
The Splendor of the Divine Majesty,  
The Treasure of Wisdom,  
The Abyss of Eternity,  
The Life quickning all Things,  
The Light enlightning all Things,  
The Truth judging all Things,  
The Love upholding all Things, And  
The whole Comprehension of all whatsoever  
is Good.

Lo! here is the Great and Infinite Gift, which  
God hath bestowed freely upon mortal Man, out  
of the unsearchable Deep of Mercy, and his Love  
past finding out.





## CHAP. II.

*That Justification before God, depends only on the Merit of Christ Jesus, and consists in the Pardon of Sins received by Faith, which produces all the Fruits of Righteousness.*

**A**S a skilful Builder, who is to raise a lofty Structure, takes Care to lay a deep Foundation; so the most merciful God being to erect the Everlasting Palace of our Salvation, thought fit to lay the Foundation thereof, in the Depth of his Mercy, upon the Person and Office of his dearest Son *Christ Jesus*, as on an immoveable Rock, according to the Prophecy of *Isaiah*, *Behold, I lay in Sion, a tried Stone, a precious Corner-Stone, a sure Foundation.* Which Stone *Christ* intimates to *Peter*, saying; that *thereon He will build his Church*, which shall be so steadfast, that the *Gates of Hell shall not prevail against it.*

2. **THIS** is the Head-Stone of the Heavenly Temple; this is the *Rock* that was preached by the Apostles *Peter* and *Paul*. Upon this Foundation hath God built our Righteousness, Faith, and Eternal Salvation. And as God hath placed the Ground-Work of our Salvation in the Depth of his Mercy, in his well-beloved Son; so He hath also founded the same in the Depth of our Heart, that through the Power of a Divine Faith enkindled

led in us by the Holy Spirit, the Righteousness of *Christ* may be apprehended, and freely by the same Faith, without any Respect to our own Works, whether antecedent or consequent, be made over, and given to us.

3. To the End, that in the *first* Place, by this Means he might purify Man from the most inward Center of the Soul: Even as Man had by Satan been infected and depraved thoroughly in all the Powers thereof. For without Faith it is impossible ever to go so deep, or to search and cleanse the Ground both of Good and Evil in us.

4. SECONDLY, Our Righteousness must proceed from Faith *only*, because this is the Work of God Himself, that so our Righteousness may be the Operation of GOD: not some external Action, like that of the *Pharisees*, specious in outward Appearance only, but not possessing the Heart. This Righteousness and Holiness, which by Faith He gives us, is much more excellent than that which *Adam*, though he had not sinned, would have left us. The Obedience of *Christ*, was far more acceptable to GOD, than the Innocence of *Adam*; so that a thousand such as *Adam* could not have equal'd *Christ* alone. For however he, had he continued in the State of Innocence, would have left us an Hereditary Righteousness, of which we should have been possessed; notwithstanding unspeakably greater and more excellent is our Union with GOD in *Christ*, since He being made Man, hath so purified and exalted the Human Nature in Himself, that the Primitive State of *Adam* is not once to be compared with it.

5. ANGELS cannot, and much less can Man be the Foundation of our Righteousness. For neither hath an Angel died for us, nor was any

of the Angels found able to open the Book of Life when it was shut: And unconstant is all the Righteousness of Men, which being defiled by the Pollution of Sin, soon tumbleth to the Ground; For *when the Righteous turneth away from his Righteousness, all his Righteousness that he hath done, shall not be remembered.* And therefore must our Righteousness be founded upon a better, yea, upon an immoveable and eternal Foundation, and must stand unshaken, *tho' the Mountains should depart and the Hills be removed;* according to what is foretold by the Prophet Daniel, *Everlasting Righteousness shall be brought in;* and by Isaiah, *My Salvation shall be for ever, and my Righteousness shall not be abolished.* Nor surely can it be other, than a most excellent, and infinite Good, which a Person most excellent, by an infinite Satisfaction, hath for us acquired.

6. THE Cause why GOD will have our Righteousness to be apprehended by Faith, is His Truth and Promise, upon which Faith resteth and stands firm, and by which GOD hath ascertain'd Righteousness to Abraham, and all his faithful Seed. Whence St. Paul argueth, that *our Righteousness must be of Faith, that it might be by Grace; to the End that the Promise might be sure.* Upon this Promise therefore of Grace, fulfilled in Christ, hath GOD established our Righteousness, according to what is asserted by the Apostle to the Galatians; *Even as Abraham believed GOD, and it was accounted to him for Righteousness. Know ye therefore that they which are of Faith, the same are the Children of Abraham. And the Scriptures foreseeing that GOD would justify the Heathen thro' Faith, preached before the Gospel unto Abraham. In Thee shall all Nations be blessed. So then they which be of Faith, are blessed with faithful Abraham. And thus Grace and Truth came by Jesus Christ.* But,

7. GOD

7. GOD hath made his Grace, and the Merit of *Christ*, the Basis of our Righteousness, that *Christ* alone might have the Honour. *In him only is our Help.* Of our Righteousness and Salvation He is the Beginning, the End, and the All, *That every Mouth may be stopped; By Grace ye are saved, thro' Faith,----not of Works, lest any Man should boast.* If our Righteousness were of ourselves, and from our own Works and Merits, then should there be no Room for Grace, nor should we have Occasion for Mercy or Pardon of Sin. Moreover, there should be no Place for Humility, nor for the Fear of GOD; neither would Faith and Prayer turn to any Effect: Yea, we should have no Need of a Mediator, Redeemer, and Saviour. *Christ* had then died in vain, and it would lie on us, by an external and internal Obedience, to fulfil the whole Law. So inconsistent is the Doctrine of *Justification by Works*, with the Foundations of the whole Scripture.

8. IN fine, That our Salvation and Righteousness is established upon the Grace of GOD, and the Person and Office of *Christ*; and that we are thro' *Christ* made righteous, holy, blessed, and Sons and Heirs of GOD; also that the Righteousness of *Christ* is ours; His Life ours, His Happiness ours, and so WHOLE *Christ*, both according to his Divine and Humane Nature, is ours: This verily is our highest Consolation, Glory, Joy, Peace before GOD, and all the Angels and Elect; our highest Wisdom, Strength, Might, Victory, Triumph over Sin, Death, the Devil, Hell, the World, and all Enemies. For which Praise be to GOD to all Eternity! *Amen.*

9. THE True Christian, by *Faith* in *Christ*, is not only justified, but also made the Temple and Habitation of *Christ* and the Holy Spirit. To



this End is his Heart purified of God by Faith, that therein *Christ* may live and reign. By *Christ* is the Holy Spirit given to him, to create in him a new Heart, being endowed with a chearful and ready Principle of Action; that, with a Willingness and Freedom of Spirit, he may do what is acceptable to God. Which new and holy Obedience, is not of the *Law*, but arises from a lively *Faith*. For true and living *Faith* does all Things willingly and of its own Accord; it reneweth the Man, purifieth the Heart, joyfully loveth his Neighbour, hopeth all Things, prayeth, praiseth, confesseth, and feareth God. It is patient, humble, merciful, loving, meek, easy to be reconciled, compassionate, peaceful; readily forgiveth Offences, hungereth and thirsteth after Righteousness, embraceth God with all his Grace, and *Christ* with all his Merit, and the full Pardon of Sins.

10. BUT on the other Hand, it must still remain an unshaken Truth, that Christians ought to make continual Advances, and daily wax stronger in *Christ*: that they may not continue in a State of Infancy, how difficult soever it may be to mortify the Flesh. They must study *Charity out of a pure Heart, and of a good Conscience, and of Faith unfeigned*; and have this in perpetual Remembrance, that all outward Performances are valued by God according to the inward Disposition of the Heart. Wherefore if the Heart is good, whatever thou doest, is also good: But if evil, and perverse, then all thy Works in the Sight of God are hateful and extremely evil. Such as thou art in thy Heart, such art thou accounted before God; and such are thy Prayers, thy frequenting of Publick Worship, thy giving Alms, and thy receiving the Sacrament.

11. WHOSOEVER therefore is desirous to try himself, I would advise him to set the Commandments of GOD, as by CHRIST interpreted, before his Eyes, and to learn by his own Heart to judge of all his Actions. By this Means he shall clearly perceive, if what he does, is acceptable or hateful to GOD, and if he brings forth the genuine Fruits of that inward Righteousness which is of Faith. If, for Example, thou dost find that thou defilest not thy Conscience with *external Idolatry*; in this surely thou dost well; but yet I would have thee examine thy self whether thou also abhorrest all *internal Idols*: If thou art within, what outwardly thou pretendest to be; or if thy Heart be not set upon the World, Avarice, or Pride: Since if thou findest it to be so, 'tis plain that the outward Work is of no Account before GOD.

12. *I keep the Sabbath*, sayest thou; and therein thou dost well: But look on the Disposition of thy Heart: Dost thou therein celebrate the true Sabbath? Dost thou rest from evil Thoughts and Desires? Is thy Heart devoted to GOD, and still from the Noise of the Creatures, that GOD may operate in thee? Dost thou *frequent the Church*? Well! But see thou carry not along with thee the Worm of Arrogance and Vanity, which secretly gnaws thy Conscience. If thou shalt say: *I am baptized into Christ, I have the pure Word of GOD, I hear it, I receive that most venerable Sacrament of the LORD's Supper: I believe and confess all the Articles of the Christian Faith; therefore I am a Christian.* I will not deny, that thou arguest aright; if thy Heart agree with thy Profession: But without this, all is mere Trifling. Look therefore into this, and judge of thy self by the inward State. See if thy Heart and Actions agree to that sacred Name: If the *Spirit* is in thee, the *Anointing*, and the

the *Fruits* demonstrating a true Christian. Thou sayest, *thou art baptized*; and so indeed thou art! But take a View of thy Heart, and see if thou walkest in Newness of Life, in continual Repentance, and unwearied Mortification of the Old Man. *Thou hast the pure Word of GOD, and hearest it.* This is right: But look into thy Heart, and consider, If as bodily Food passeth into Flesh and Blood, so the Word is converted into thy Life and Spirit: If it is not, whatever thou dost is vain.

13. *WITH a singular Zeal thou defendest the Purity of Doctrine.* And this is not inconsiderable: Notwithstanding I would have thee examine, whether by the Purity of Doctrine, thou hast attained unto Purity of Heart. May we not find many rigid Defenders of the pure Doctrine, who are yet full of Pride, Bitterness, Covetousness and other Vices? *The Name of the LORD is a Cloak to their Impiety.*

14. *THOU hast been often present at the Holy Supper.* And what then? Search thine Heart, I beseech thee. If thou hast been a Partaker of the Flesh and Blood of *Christ*: Why does the Flesh and Blood of *Adam* live and reign in thee? Should not the Life of *Christ* shine forth in all thy Conversation? Should not his Charity, Meekness, and Humility appear in thee? Or what Advantage will accrue to thee, if thou receivest *Christ* in the Sacrament, but deniest Him in thy Life and Manners?

15. *THOU sayest, that thou believest all the Articles of Faith.* Very well! Have Recourse unto the Touchstone of the Heart. For that only is a true *Faith*, which uniteth Man with GOD, and GOD with Man. If these Effects are wanting; thy Faith is vain, and only separates thee further from

from GOD. If thou believest in *Christ*, *Christ* must be in thee, and live in thee. If thou believest that *Christ* suffered Death for thy Sins, thou thy self must also die unto Sin, and leave the World, with all its Pride and Covetousness. If this be not done, whatever thou affirmest of thy Faith, all is but a vain Imagination and a Delusion.

16. IF thou believest *Christ was crucified for the Sins of the World*, thy self must be crucified to the World. This, if thou neglect, neither art thou a living Member of *Christ*, united with Him by Faith. If thou believest that *Christ hath risen from the Dead*, thou must abide united unto Him thy Head, by rising spiritually from Sin, or assuredly thy Boasting is vain. In a Word: *The Nativity, Death, Passion, Resurrection and Ascension of Christ*, must be after a spiritual Manner transacted in thee; otherwise whatever thou mayst affirm of thy Faith, it will prove no better than a vain and lifeless Image of that which is true and living. So if thou believest in the *Holy Spirit*, He must of Necessity dwell and reign in thee, illuminate and sanctify thee. For *as many as are led by the Spirit of GOD, they are the Sons of GOD.*

17. THEREFORE, O Christians! let your Christianity be not *External*, but *Internal*; nor let it dwell only upon your Lips, but in the Ground and Center of your Heart, proceeding from a true, living, and operating Faith, and an unfeigned, earnest, and continual Repentance. If this is wanting, all your Religion will be only *Counterfeit Christianity*; you shall be able to do nothing acceptable to GOD; and whatever you may do here, shall avail you nothing in that Day, in which GOD will judge of all Things according to your Heart. But surely, O Man! if thou didst rightly apprehend the Impurity of thy own Heart,

thou



thou wouldst flee, without Delay, to the Fountain of Salvation, thence thou wouldst drink and draw, pray, knock, and cry, *Have Mercy upon me!* Until thy Heart should be healed, thy Sins covered, and thy Transgressions forgiven.

18. As it would be deservedly accounted ridiculous to give unto a Raven the Name of a Swan: So if, after considering their Lives, one should call those of this Age by the Name of *Christians*; might he not justly be accused of egregious Folly? For by the Actions and Performances, not Words, is a Christian Life to be estimated, according to that of St. Paul, *The Kingdom of GOD is not in Word, but in Power.* But such is the State of most Men at this Day, that those who make the strongest Pretences to the Christian Name, act nothing that becometh a Christian; like unto those at Rome of old, of whom *Laurentius Valla*, reading those Words, *Blessed are the Merciful, blessed are the Peace-Makers, &c.* said, *Surely either these Words are not true, or we are not Christians.*

19. HERE now, O Man! consider what thou art, and what thou canst do: What hast thou been able to contribute to thy Restoration, and the Renovation of thy depraved Nature? Surely, as thou could'st not afford any Help towards the Generation of thy Body, nor create thy self; so neither canst thou bring any Assistance towards thy New-Birth, or Regeneration by the Spirit. Thou mayst, indeed, lose, damn, and destroy thy self; but to renew, to restore, to heal, to justify, and to enliven thy self, is a Work entirely beyond thy Strength. Cou'dst thou at all conduce to the Incarnation of GOD? No, verily. There is nothing, therefore, that thou canst arrogate to thy self, or ascribe to thy own Power. Let us then carefully remember, that we must renounce our  
own.

own Strength, our own Wisdom, our own Will, and, being resigned unto GOD, *suffer* his Power to work all Things in us, so that nothing may in the least oppose the Will and Operations of the LORD.

20. FOR until it come to this, that thou permittest GOD to work all Things in thee, O Man, so that thou *purely sufferest* his Operation and Will, GOD is hindred by thee to unite Himself with thy Soul, to renew His Image in thee, and to amend the Pravity of corrupt Nature. For our own Will, Ambition, Opinion of our own Wisdom, and whatever else we arrogantly claim unto ourselves, are so many Impediments; because of which GOD cannot *freely* operate in us according to his Desire. And as the Human Will corrupts a Man still more and more; so the Divine Will does still more and more perfect and restore him.

21. INDEED our *Own Will* is nothing else but Defection from GOD. Defection verily is easy, smooth, ready: But the Recovery is bitter, troublesome, and of extream Difficulty, yea, beyond all the Power of the Creature. For Man by his own Strength, cannot return, nor help himself, in Will or in Deed. It is *Christ* alone that can give Assistance, let it be in the Beginning, Progress, or End. And here He lays before us *Two Means*, the *Law* and the *Gospel*, or Repentance and Remission of Sins. Through the *Law*, thou must die together with *Christ*, and by true Sorrow of Heart, sacrifice thy own Will, become vile in thine own Eyes, and resign up thy self wholly to *Christ*. This being done, Forgiveness of Sin is bestowed thro' the *Gospel*, and Man that is Dead, is raised up by Faith. Whence it appears, that no Man can by his own Strength convert and quicken himself. 'Tis of absolute Necessity, that he deny,  
and

and lose himself, that he die unto himself, and that his Hope be plac'd entirely in GOD alone, by whose Grace he must live.

22. BUT this *Self-Denial*, and *Mortification*, is not an Effect of our own Will and Power: *It is not of him that willeth, nor of him that runneth, but of GOD that sheweth Mercy.* It is GOD therefore who must operate all these Things in us by His Grace, and the Power of His Spirit. So that our Justification is not from any Creature, but from GOD alone, whose Work and Gift it only is. For as to ourselves, 'tis certain, the most dangerous Enemy any Man hath, is *Himself*; insomuch, that we have great Reason to supplicate the LORD, to deliver and rescue us from our selves, to take from us what is ours, and to give us the Things that are His. For by our own Strength, we are not able to do any Good, if GOD Himself, even after Conversion, do not work it in us. Who is <sup>it</sup> that can give Charity and the other Graces, but He only who is Love it self? It is certain therefore, that these Things are effected by the Help of *Christ* only, all Human Endeavours being utterly vain. In *Adam* we are ALL naturally equal, nor is one better than another; seeing we are all, both as to Body and Soul, equally polluted and corrupted; insomuch that not only the *Jews* and *Gentiles*, but even of all Men in general, there is no *Difference*. Hence it is most true, that in the Sight of GOD, no Man is better than the most profligate Criminal. For tho' the Wickedness which is natural to all, does not equally in all put forth and break out into Works; yet GOD judgeth all Men by the inward State of the Heart, the poison'd Fountain of Sin. Neither is there any Sin so horrid and vile, which Man by Nature would not be guilty of, were he not restrain'd by Divine Grace. For by the Bent of our Nature we are only inclined

clined to pollute our selves with all Manner of Wickedness: Which Inclination, if it be not always attended with the external Effect, then it is wholly to be attributed to the Grace of God, and not to any Strength of ours, or human Precaution whatsoever. This Consideration should excite us to Humility and an unfeigned Fear of God, restraining us at the same Time, from rashly despising our Neighbour, lest, by reflecting on others, we split our selves upon the dangerous Rock of *Presumption*. And since *Christ* is our *Wisdom, Righteousness, Sanctification and Redemption*, we, who in *Adam* are alike, are alike also in *Christ*. For as in *Adam* by Nature, we all are one Man and one Body, infected with the highest Contagion of Corruption and Disobedience: So all the Faithful are as one Man in *Christ*, and resemble one Body compleatly purified and sanctified by Faith, and the Blood of *Christ*.

23. WHICH Doctrine, is a Remedy against *Spiritual Pride*, that none may account himself better in the Sight of God than others, however haply he may be endowed with greater Gifts; which are no less of pure Grace bestow'd on him, than even Righteousness and Salvation it self. Upon this Principle of pure Grace, be careful to fix thy Meditation: Which if thou dost, then this same Grace shall protect thee against the dangerous Snares of Pride and Arrogance: And as on the one Hand, it will convince thee of thy own Misery; so on the other, it will give thee a most lively Discovery of *Christ*, and of the exceeding Riches of Grace, through him deriv'd on Mankind.





## C H A P. III.

## Of Repentance.

**T**HE LORD, whose Mercy is infinite, will by no Means seek our Destruction, but our Life and Salvation. He best knoweth the deplorable Condition we are fallen into by Sin; and is at the same Time greatly desirous, to secure the Interest of our Soul, by reclaiming us from so dangerous a State. 'Tis for this Reason, He so earnestly invites the Soul to a sincere and unfeigned Repentance; this being the only and never-failing Means of our Help and Safety.

2. To *repent*, is to *feel* and *acknowledge* the natural Blindness, Corruption, and detestable Impurity festering within us, as the very Source of all Sin, whereby we depart from God, the Supreme and eternal Good, and deserve, besides temporal Punishments, his everlasting Wrath in the extinguishable Flames of Hell.

It is to lament, and from the Bottom of our Heart to bewail the deplorable Crookedness of our Nature; and this from an inward Sense of the Heinousness of the Provocations offer'd to so merciful a Father. We may then rely on the Favour of God, and sure Remission of Sins in *Christ Jesus*; which will be attended with a serious Amendment of Life, a constant Purification of our Hearts by Faith, a Mortification of our evil Desires, a conquering our rebellious and disobedient

dient Spirit, a renouncing our own Will, opposite to that of God, and a *New Life* acceptable unto God.

3. BUT seeing by Nature we are so far blinded, as to be utterly unable to discover our own Fall and Wretchedness; God hath been pleased to afford *Means* for bringing us to a Knowledge of our selves, *viz.* His *Word* and *Sacraments*, which being duly used, will be accompanied always by his own Grace and Spirit. By these the Father draws, allures, and calls us to Himself, as so many lost and wandering Sheep. *For it is God which worketh in us, both to will and to do of his good Pleasure.*

4. As soon as the LORD awakens us by the Use of these Means, and invites us to Repentance, 'tis then our Part *not to withstand* his Grace and Spirit; (*To-day if ye will hear his Voice, harden not your Hearts;*) but to acknowledge the Sin which he begins to reprove in us, and by no Means make light of the Grace offered us in the Gospel; and then GOD will assuredly have Mercy upon us, as He himself declares: *Let the Wicked forsake his Way, and the unrighteous Man his Thoughts; and let him return unto the LORD, and he will have Mercy upon him; and to our GOD, for he will abundantly pardon.*

5. AND upon this Account the Work of *Conversion*, tho' it be entirely a free Gift of GOD, is yet in one Respect ascribed to us, *viz.* inasmuch as we give up our selves to the LORD and his Operations, not resisting wilfully his Spirit, or, as the Apostle expresses it, *not putting his Word from us, nor stopping our Ears* against it, as the Jews of old did. We ought therefore most fervently to implore the LORD, not to withdraw from us his

gracious Assistance, without which we must certainly go astray. For since the old Nature is so deeply woven into our Flesh and Blood, we have Need of daily, yea, hourly Supplies of Grace, for repressing Sin, and nourishing the Life of GOD. For as the Life of the Body, bereft of the Air, must needs be extinguished; so the inward Life will speedily languish without a daily Support of the Grace of GOD. For this Reason pray'd Solomon: *The LORD our GOD be with us, let him not leave us, nor forsake us; that he may incline our Hearts unto him, to walk in all his Ways.*

6. LET us now consider the *Manner* of our returning to GOD: *With all the Heart*, says the Prophet, *with Fasting, with Weeping, and with Mourning.* Wretched Mortals can weep Floods of Tears for empty and perishing Goods, whilst they remain unmov'd at the miserable State of their Souls, and the Loss of eternal Goods! being therein altogether unlike *David*, who sets a shining Pattern of sincere Repentance before us. *For the LORD looketh on the Heart; and trieth the Hearts and Reins.*

7. IF we truly repent of our Sins, the LORD repenteth Him of the Evil. Which is as if he would say: *It is the Nature of GOD, to punish with Reluctance; and when He is even constrained thereto, it is not for our Destruction, but Salvation, that we may not be condemned with the World.* He then doth his strange Work, [of Punishment] that he may bring to pass his own Work, [of Mercy.] Thus he repented of the Evil he had designed against Nineveh. And therefore it is good, that a Man should both hope, and quietly wait for the Salvation of the LORD. For the LORD will not cast off for ever. But though He cause Grief, yet will He have Compassion according to the Multitude of his Mercies.

*Mercies. For He doth not afflict willingly, nor grieve the Children of Men.* This boundless Mercy is the same at this Day, and will continue so for ever to returning Sinners. Go therefore, O Man, and answer this overflowing Mercy of God with suitable Returns of Love and Repentance!

8. **THERE** are *Four Fruits* of true Repentance. The *First* is, *to account himself unworthy of all the Mercies of God.* A Soul truly humble and penitent, thinks himself unworthy of all God's Benefits, and even of the daily Food and Refreshment by which she is sustained. And this after the Example of *Christ* Himself, who, parched with Thirst upon the Cross, and having Vinegar presented to Him, only said, *It is finished.* This was the Reason also, that those, who under the Old Testament seriously entred upon the Work of Reformation, did judge themselves entirely unworthy of any Good, and putting Sackcloth on their Skin, sate in the Dust, and satisfied their Hunger only with Bread spread with Ashes, and their Thirst with Water mingled with Tears; for a Testimony, they did not deserve any more dainty Food, but merited rather to eat and to drink together with their Food, the Tears plentifully trickling down upon it.

9. So doth the Prodigal Son, after his happy Return, express his sorrowful Mind to his Father: *Father, I am no more worthy to be called thy Son, make me as one of thy hired Servants.* And the Woman of *Canaan* was even content to be called a *Dog*, if she was permitted to eat of the Crumbs falling from the Master's Table. So the Apostle *Peter*: *Depart from me, for I am a sinful Man, O LORD*; that is, unworthy with whom thou shouldst have any Converse. And the Centurion of *Capernaum* was of the same Mind: *LORD, says he,*



*I am not worthy that Thou shouldst come under my Roof.* And if the Heart of a Christian be brought to this Sense of its own Vileness, then 'tis truly contrite and humble, and fit to be made a living Sacrifice to God.

10. A Second Fruit of true Repentance is, to grieve at nothing so much as at the Offences offer'd to God. 'Tis certain, that God must needs be offended with every Sin committed by Men; since the Nature of Sin is directly opposite to the Nature of God. Thus by Unrighteousness, the Righteousness of God is offended, He being Righteousness it self. By Lying, the Truth of God is offended, He being Truth it self. By Hatred, the Love of God is offended, He being Charity it self. In a Word: Since God is the Perfection of all Virtue and Goodness, it can be no less than Diabolical Malice to offend such an infinite Goodness. Had he at any Time injured us, it would be no great Wonder, if we did offend Him again in our Turn: But now, when He gives us nothing but what is good; Soul, Body, and Life it self; when He feeds and cloaths us; yea, pardons our Sins when we pour out our Souls to Him; when He hath given us his only Son with the Holy Spirit, and adopted us for his Sons: after He has done all this for Men; to offend Him, to oppose, to hate Him, shews an Impudence, a Madness, and a Malice altogether unaccountable and monstrous.

11. WOULD it not be highly horrid and impious to kill Him who gave thee Life; to wound Him, who kindly cherished thee in his Bosom; to insult and affront Him, who heaped Honours upon thee; and, to disown Him, who had chosen thee for his Son? Behold all these, and far greater Injuries and Indignities, thou offerest to thy heavenly

venly Father, to the supreme, the righteous, the Holy GOD, whom Angels trembling adore, and whom Seraphim worship with the Acclamations of *Holy, Holy, Holy is the LORD of Hosts; the whole Earth is full of his Glory!*

12. THE Third Property of Repentance is contained in these Words: *My Days are like a Shadow that declineth: And I am withered like Grass.* A Heart truly penitent, is deeply sensible of its own Weakness. It entirely despairs of its own Strength, knowing it self to be as destitute of Life and Power, as the very Shadow; and as empty of Spirit and Moisture, as the Grass that fadeth away. The same is affirmed in another Psalm: *Behold, Thou hast made my Days as an Handbreadth, and mine Age is as Nothing before thee: Verily, every Man in his best State, is altogether Vanity.* O how noble a Step would it be towards true Wisdom, were Man but sensible of his own NOTHINGNESS! Man is as great a Nothing as a Shadow it self. As a Shadow is without Substance, without Life, and without Motion of it self, and vanishes at the Departure of the Sun: So is Man, whenever the LORD withdraws the Light of Life from him. And it is worthy of Observation, that, *the nigher the Sun is, the lesser are the Shadows* observed to be. And on the contrary, *The farther the Sun removes from us, the larger do the Shadows appear.* The same happens to Man: The more of GOD and of his Gifts is present with a pious Man, the less he esteemeth himself, the less he boasteth of himself, and of what he calls HIS. On the contrary: The farther a Man is from GOD, the more he swells with a high Conceit of himself, the more is he puffed up with his Parts and Abilities, the more he extends the Bounds of Pride and Haughtiness, and the less he knows how to keep within Compass.

13. AGAIN:

13. AGAIN : As Shadows at the Setting of the Sun are *greatest*, yet even then just ready to disappear ; there Greatness being but a Fore-runner of their approaching End : So is it with the Shadows of this World, and the whole Train of vain Poms and Pleasures, which commonly then pass away on a sudden, when we are most lifted up by them ; it being generally a Sign of eminent Destruction, when a Person comes to rely on the shadowy Appearances of perishing Grandeur. For as the Shadows vanish upon the withdrawing of the Sun ; so when empty Man becometh great in his own Eyes, the Divine Sun setteth upon him unawares, and he returns to his *Nothing*. Moreover : As the Shadow hath *no Life* of it self, but entirely moveth with the Motion of the Sun : So Man of his own Nature is destitute of Life and Motion ; and 'tis GOD alone who is able to put Life and Motion in him. And the Hour of Death will fully declare, that a Man's *Days on the Earth are as a Shadow* ; nay, as *Grass which grows up*, but soon withereth when it is mown down : So doth our Life fade away immediately, when it is cut down by the fatal Scythe of Death. Lo ! thus are our Days consumed into Smoak, and we are *gone like the Shadow when it declineth*.

14. THE *Fourth* Fruit of true Repentance is our Union with GOD, implied in these Words : *But Thou, O LORD, shalt endure for ever ; and thy Remembrance unto all Generations*. As if the Prophet had said ; " Though I am like a perishing Shadow, and wither like the Grass here, yet in Thee I shall abide for ever, as Thou Thyself art an Eternal Good." As by Sin a Man is divorced from GOD : So by true Conversion he is again united to him. As the Person of *Christ* is indivisible, notwithstanding his Two Natures ; and as the Eternal Deity united the Human Na-

Nature in *Christ Jesus* with it self in so firm a Bond, as is not to be dissolved by Death it self; the Humanity of *Christ* remaining in perpetual Union with the Divinity, and being filled with the Glory residing therein: So in the Work of a true Conversion unto GOD, penitent and believing Souls are so closely united to GOD, that neither Life nor Death can separate them from Him; for he that is joined to the LORD, is *one Spirit*, GOD betrothing us unto Himself for ever.

15. IN a Word; *Christ* himself is of this a most sufficient Witness to us, and in us; and he is that Book of Life wherein we are plainly taught, that, as his Human Nature abideth eternally united with the Divine; so all those that continue faithful to Him, shall be eternally united with their LORD and Head. For as GOD is Eternal, and *Christ* is Eternal; so the Promises of GOD in *Christ* are also Eternal, he having made with us a *Covenant of Everlasting Grace*. So that, how much soever we may be forsaken of the World, how much soever vexed and tormented by Sin, and the Devil; nay, if even our Flesh and our Heart should fail, yet is GOD the *Strength of our Heart*, and our *Portion for ever*.







## CHAP. IV.

*That Christ is the true Book of Life.*

**A**LL those that believe in *Jesus Christ* the Son of GOD, are written in the *Book of Life*. This shall be made manifest in that great Day, wherein the LORD will confess their Names before his Father, and before his Angels. But besides, the LORD *Jesus* himself is a compleat Book and unspotted Mirror of a truly Christian Life, He being, as the WORD and Wisdom of the Father, made Man, to teach us by his Life and Death, and by his Conduct and Conversation, to set a Pattern before us for our Imitation.

2. THE Whole of his Life, beginning with his tender Infancy, and ending with his Death, was made up of a continual Series of Crosses and Afflictions; insomuch that He took hardly any Step without the inseparable Attendance either of Poverty, Contempt or Pain: He was poor in relation to outward Things, *The Foxes have Holes, and the Birds of the Air have Nests; but the Son of Man has not where to lay his Head.* As soon as he entered into the World, he entered into Want and Poverty, chusing to be born at *Bethlehem*, the least among the Cities of *Judah*, and from a Mother too that was destitute of all Wealth and worldly Greatness. Nor did He ever court the Favour of great Men, declining it even when it was offer'd.

3. BUT

3. BUT He became more eminently poor by his *Humiliation*, whereby, laying aside the *Form of GOD*, *He humbled himself, and made himself of no Reputation*. He thereby entred into the Depth of our Misery, partaking of all our Weaknesses and Infirmities. He was *wearied* with the Journeys He undertook, to finish the Work He was sent for: How many tiresome Paces did He go, when He went about doing Good? *Healing* Multitudes of Sick and Diseased that continually crouded to him from all Parts, and surrounded him often to that Degree, that he could not so much as *eat Bread*, and his very Friends thought him to *be beside himself*. *Himself took our Infirmities, and bare our Sicknesses*; never withdrawing from any Hardship or Calamity, never shrinking under the Burden of Poverty, of cruel Mockings, and of other Evils, let them be never so sharp and numerous. And whereas He might have been served by all the Creatures of GOD, and waited on by Legions of Angels; yet dispensed He with all this Glory, and did not exert that Sovereign Power which was lodged in Him. He suffered his Head to be torn by Thorns, his Hands to be tied, his sacred Body to be scourged, his Hands and Feet to be nailed to the Cross, his Side to be pierced with a Spear. All this He cheerfully submitted to, tho' it had been in his Power to prevent it, and with one Word to restrain the Fury of all the Creatures from thus insulting their Creator.

4. FOR our Sakes, He made Himself *subject* to all the Creatures. He took upon Him the Form of a Servant, that by his Lowliness, He might repair our Losses, and reinstate us in that *Dominion* over all the Creatures, we forfeited in *Adam*. He rose from the Dead, and gained a perfect Conquest, thereby to purchase us an everlasting Victory. He suffered Himself to be tempted by the Devil,

Devil, hurried about by his Malice, tormented by his Instruments, fastned to the Cross: And all this He underwent, to rescue Mankind from their Spiritual Thralldom, from the Power of the Devil leading them captive at his Will. Thus the Strongest became Weak, the Almighty, Infirm; the most Glorious, was made most Despicable; the most Exalted, most exposed Himself to Temptations of all Kinds, to Sufferings and Difficulties, to Pains and Hardships; thereby to check our Tenderness and Effeminacy, Things utterly misbecoming Spiritual Soldiers, and to inure his Followers betimes to the straight, though despised Way of *Self-Denial* and *Mortification*. Alas! How tender and delicate are now generally the Minds of those that stile themselves *Christians*! How unlike are they to the Pattern from whence they take their Denomination, to the *Original Copy* they pretend to write after! The smallest Cross is complained of, as of an unsufferable Burden. A little Trouble they are to undergo for GOD and their Neighbour, seems a sufficient Plea to start back into the smooth Way, and to drop entirely the Article of the *Cross*. Not to mention here, how uneasy they are, how impatient even under those Trials, the LORD sends for promoting thereby the Recovery of their own Souls, and the Glory of his Name.

5. THE LORD *forsook all that is great and pompous in the Eye of the World*. He was a King, yet would He be subject to Kings and Magistrates, nay, to his Father and Mother, though so mean and indigent. *He went down with his Parents to Nazareth, and was subject unto them*, and, as some will have it, wrought at his Father's Trade. He was LORD over all, and yet when He came into the World, *He came not to be ministred unto, but to minister*, cloathing Himself in all the Dress of Poverty and Meanness. He was the great and wis

Pro-

Prophet, nay, the substantial Wisdom of God; and yet did He chuse Disciples of the lowest Rank, a plain and simple People, not raised at all above the common Level of Men. When it was in his Power to behave Himself like a LORD and Master; yet did He divest Himself of *that* Right, being *among them as one that serveth*. He chose rather to be a *Master in Life and Doctrine*, than in any other Grandeur and Pre-eminence. Thus when He taught the Duty of *Obedience*, He shew'd at the same Time a Pattern of Obedience in his own Life and Conduct. When He endeavoured to instill into his Disciples a Sense of *Humility*, of *Patience*, of *Subjection* to their Superiors, and of other Christian Virtues; He practis'd them first, that so his Example might have a more powerful Influence upon the Lives of others. Thus being Head and Master, he thought it becoming his Character to be Chief also in bearing Affronts, Reproaches, Injuries, Poverty, Misery, and in performing the most contemptible Services, even *washing his Disciples Feet*. And thus He proved a Master, and Teacher, not in Doctrine only; but in *Life* also, in *Example*, and *Practice*.

6. BUT alas! How are we fallen from so glorious a Pattern! Our Head despised worldly Honour, and we pursue it. He submitted to *Crosses* and Trials, and we shrink back at the very Sight thereof; unwilling to be disturbed in the Enjoyment of our Ease and Prosperity. He became *obedient* unto Death, and we indulge ourselves, as if *Self-Will* was the standing Rule of our Actions. Alas! This doth not agree with the Example the LORD hath set before us, nor with the *spiritual Maxims* contain'd in the Book of Life. Consider therefore, O Man, how near the Way wherein thou walkest, comes to that Way, wherein thy LORD and Master walked. If thou despisest the *narrow Way*

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of *Jesus*, and followest the Way of the World; then know for certain, that the Way, though smooth for a While, will end in utter Destruction.

7. AFTER thou hast seriously considered the Lesson of *Poverty*, in the Book of Life exhibited by the LORD; consider also the deep and *unaffected Humility* which was so eminently seen in his whole Life and Conduct. Never did He catch the Applauses of Men; never was He acted by *Ambition*, or Thirst of Honour: Whenever Men offered to bestow Honours, Praises and Dignities upon Him, He fled from it, He declin'd it, both with Words and Deeds: Never did He accept of any Honour from Men, even when *they would take Him by Force, to make Him a King.*

8. ON the other Hand, with what inexpressible Humility did He bear all the Insolencies, the Reproaches, and Calumnies wherewith his Enemies loaded Him? He was cried down for the vilest *Samaritan*, and his *Miracles*, ascribed to the Power of *Beelzebub*. That *Doctrine*, He brought down from Heaven, was most daringly exploded as a Piece of Blasphemy; and He who taught it, every where insulted by foul and uncharitable Censures, and the blackest Lies and Slanders. His Life was a Scene of perpetual Misery and Contempt. He was betray'd and sold; He was denied and buffeted; He was spit upon and crown'd with Thorns; He was derided and scourg'd; He was smitten and sentenced to Death; He was condemned to the ignominious *Death of the Cross*. He was forsaken by GOD and Men; and in fine, stripp'd of all; was executed in the Midst of scandalous Malefactors, hanging on the Tree like a *curst* one!

9. HE

9. HE was then made the common Gazing-stock of all his Enemies, and hissed at by Priests, Scribes, and Elders. His *Prayers* were turned into Ridicule, and at the Approach of the very Pangs of Death, He had nothing to refresh Himself but *Vinegar mingled with Gall*. At last, when all was finished, He expired on the cursed Tree, full of the Reproaches, Hatred and Indignation of the World; insomuch, that even after His Death, He had His Body pierced with a Spear, and his Grave made with the Wicked. Being risen from the Dead, and triumphing over his Enemies; they then boldly denied His *Resurrection*, and left no Stone unturned to blacken His Divine Character, and to run down all the Transactions of His Life, for Cheat and Imposture. Thus was the LORD, both in the Beginning, Progress, and End of his ever-blessed Life, *despised and rejected, a Man of Sorrows, and acquainted with Grief*.

10. IN this Course of our LORD's Life, is not only display'd the abounding *Treasure of Redemption* gain'd by *Christ*; but in this Scene of Sufferings also, He is our great Doctor and Master, our Prophet and Shepherd, our Instructor, Light, and constant Monitor; that we, by looking unto Him, may learn to despise earthly Pomp; and by closely adhering to Him, like true Members to their Head, *grow up into Him in all Things*, being rendred conformable unto his Life, and rested and grounded in His Love.

11. EVERY Christian ought most carefully to behold the *Life of Christ under the Cross*, together with that of all the Saints in general. This *Way of the Cross* is copiously spoken of in the Book of *Psalms*, in order to render it the more familiar unto us, and to teach us, *that we must thro' much Tribulation enter into the Kingdom of GOD*. The

109th *Pſalm* in particular, contains at large a Prayer of *Chriſt* expreſs'd in the miſt of his Sufferings; and it mentioneth in the latter Part, *Three* Sorts of Troubles more eſpecially, wherewith the LORD, whoſe Type *David* was, found himſelf oppreſs'd.

12. IN the *Fiſt* Place, the LORD complaineth of a *vehement Anxiety of Heart*, declared in this Manner: *I am poor and needy, and my Heart is wounded within me.* Behold, what Complaints this ſacred Perſon is reduced to! And what is the Reaſon thereof? Surely, to acquaint us in the moſt moving Terms, what He hath ſuffered for our Sake. He ſays, *I am poor!* And lo! thou toiſeſt to get Eſtates, to hoard up Riches, and yet thou art ſtill poor and diſcontented in the Poſſeſſion of them. He ſays; *I am needy*; and thou, O Man, art bent upon Eaſe, Proſperity, and Fulneſs of Bread! He complains; *My Heart is wounded within me.* How unreaſonable is it then, That thou ſhouldeſt be gratified in all thy vain Deſires. Nothing will go down with thee but what is ſeaſoned with Mirth; Sorrow and Melancholy being far baniſhed from thy Heart. But doſt thou never reflect upon the Life of that Maſter, whoſe Servant thou pretendeſt to be? He complains, that *his Heart was wounded within him*; it was bruifed, and as it were, ſmitten with Rods, and exceeding heavy. Let the Conſideration of this give thee Eaſe under any Grief, and make thee reliſh the better thoſe untainted Pleaſures which will certainly ſucceed the Croſs.

13. AFTER the LORD hath ſpoken of *inward* Sorrow that preſſed upon Him, He goes on to give us a View of his Bodily Sufferings: *I am gone*, ſays He, *like the Shadow when it declineth: I am toſſed up and down as the Locuſt.* *My Knees are weak*

*weak through Fasting, and my Flesh faileth of Fatness.* A most expressive Description of the common Frailty of human Nature! What is a Shadow, but a mere Nothing, an empty lifeless Appearance? To this the LORD suffered Himself to be reduc'd whilst He dwelt among us! He who is LIFE and LIGHT it self, and the bottomless Fountain of Life, is expos'd to Labour and Infirmities. And should not Men hereby learn to think themselves far more perishing *Shadows* than the LORD of Life Himself?

14. BUT He goes on: *I am tossed up and down as the Locust.* The LORD had no settled Habitation upon Earth as Men of the World have, whose Delight is in ample Buildings, and stately Palaces. He was in a constant *Pilgrimage* towards that Kingdom which cannot be moved. For this Reason He is said to have only *tabernacled* among us, and is here compar'd to a *Locust*, which, having no Nest or abiding Place, is fearful, and tossed to and fro, and driven away with every Wind. And even in this hath our blessed Saviour left us a Pattern, to walk as He walked; and seeing we have no continuing City here, to seek one to come, which hath Foundations, whose Builder and Maker is GOD.

15. WHAT is farther added of the *Weakness of his Knees, and the Failing of his Flesh*, did abundantly appear about the Time of his Passion, when his *Strength was dried up like a Potsherd*; and should we complain of a Fit of Sickness, when the LORD of Life pined away into Weakness, and languished in Misery? Should we pamper our Bodies, when the LORD endur'd Faintness and Fastings? And what matters it, if our Body be weak, so our Soul be in a vigorous Habit? 'Tis this on which we ought to lay out our Time and



Diligence: 'Tis this we ought to look after most carefully: 'Tis this which ought to *eat that which is Good, and delight it self in spiritual Fatness*, that so it may grow *strong in the LORD, and in the Power of his Might*.

16. HE next explaineth the *Contempt* He underwent, to stop us in our Pursuit after Honour. *I am*, says He, *a Reproach unto them; when they look upon me, they shake their Heads*. The Enemies of *Christ* insulted Him in the vilest and most licentious Manner. All which the Anointed of the LORD endured, to rescue Man from Eternal Infamy. For Man being become a Scornier and *Hater* of God, defying Him and the Offers of his Grace; *Christ* now design'd to make Atonement for so heinous a Sin, by the extream *Contempt* He willingly embraced. That we may the better transcribe the Life of *Christ* in our own Conduct and Conversation, let us carefully observe the following Particulars:

17. (1.) CHRIST never sought upon Earth his own Glory in any Thing that He did; but accounted it sufficient for Him, that GOD *alone was his Glory*. So let us reject the Glory of this World in all we do; endeavouring only that GOD may be glorified, saying: "Ah LORD GOD! " Give us the Heart of Thy Son, that we may " have our Glory in *Thee* alone, and not in our " *selves*: That we may have our Glory in Heaven " only, and not upon Earth." (2.) It was the highest Glory of *Christ*, that He was the *Only Begotten Son of GOD*. And for this Reason did the World persecute, and blaspheme Him: So should a Christian look for no other Honour than what he enjoys in the *Paternal Love* of GOD, by the Witness of the Spirit residing in Him. " Grant " us also, O GOD, that it may be our greatest " Glory

“ Glory and Joy, that we are Thy Children; that  
 “ so we may obtain the eternal Fruition of Thy  
 “ Love, and possess in Thee an everlasting Inhe-  
 “ rittance: And that we may remember, if the  
 “ World do hate, envy, reproach and persecute us,  
 “ it hath done the same to Thy most Holy Child  
 “ *Jesus.*” (3.) It is the Glory of the *LORD Christ*,  
 that He wrought so many Divine Works; that He  
 went about continually doing the most wondrous  
 Acts of Beneficence; and that out of pure Love,  
 and the highest Compassion to the Miseries of fall-  
 en Nature. However, for all this, He received  
 nothing but Hatred and most heinous Unthankful-  
 ness. Hence also our Hearts ought to break forth  
 in some such Manner as this.

118. “ AH GOD! give us such grateful, such  
 “ faithful Hearts, that we may be always ready to  
 “ do Good to all Men: And that we may be  
 “ never deterred, either by the Unthankfulness of  
 “ a hardened World, or by the Unworthiness of  
 “ the Objects; ascribing not to our selves, but  
 “ to Thy Name only, the Glory of all we do.”  
 (4.) It is the highest Glory of our *LORD Jesus*  
*Christ*, that He hath, out of pure Love, laid down  
 his Life for us; that He hath purchased us with  
 his own Blood; that He hath been obedient to the  
 Father, even unto Death; that with the greatest  
 Meekness He hath endured the vilest Reproach,  
 and with the utmost Patience, the exquisite Pains  
 of the Cross. “ O GOD, our Glory, help! help  
 “ us, that we may overcome our Enemy with  
 “ Love; subdue our Flesh with godly Obedience;  
 “ bear the Reproach of the World with the  
 “ Meekness of *Christ*; obtain the Victory thro’  
 “ Patience; and being strong in the *LORD*, be  
 “ more than Conquerors through Him that loved  
 “ us!” (5.) The Sovereign Glory of the Blessed  
*Jesus*, is his Exaltation to the Right Hand of  
 GOD:

GOD: And the Name which is given Him, which is above every Name, that every Knee both in Heaven and in Earth must bow to his Name, and all Tongues be obliged to confess Him to be their LORD.

19. "HELP, O Gracious GOD! that we may ever esteem it our highest Glory to be made conformable to our ever blessed Head; that so, when He shall be revealed in Power and Majesty, we also may appear with Him in Glory, after we have here endured the Cross, and been faithful to the End." (6.) The Glory of *Christ*, is, that He is the only Head of his Church in general, and of every Member thereof in particular; a glorious *King* of his People; and an everlasting *High-Priest*, making Intercession for us. "Help us, O GOD, that we may evermore account it our greatest Glory, that we are the Members of Thy Son, that we are the Subjects of his Kingdom, and that we may enjoy all the Privileges purchased by his Intercession, Sacrifice, and Benediction.

20. THE Conclusion of the Matter is this: 'Tis GOD who is to be *our Glory alone*; 'tis not the World, nor Wealth, nor Honour, nor Greatness, nor the Arm of Flesh, nor the Wit and Prudence of Men, that I may call *my Glory*; but GOD, and only GOD, is *my Glory*! Wherefore, let not the wise Man glory in his *Wisdom*, neither let the mighty Man glory in his *Might*, nor let the rich Man glory in his *Riches*: But let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the LORD. Jer. ix. 23, 24.

21. THE Third Branch of the Crosses and Afflictions of *Christ*, consists in that unspeakable Grief He underwent, even from his Infancy. Which also still the more aggravated, the nigher He approached

proached to the Time appointed for His Passion. This Himself testifies, saying: *My Soul is exceeding Sorrowful even unto Death*: Intimating thereby the unutterable Anguish of Spirit that forc'd from Him that Sweat, which like Drops of Blood, fell down to the Ground. And what Pains He suffered in his most tender and sensible Body, no Tongue of Men is able to declare. And this Greatness of Torment was caused first by the Greatness of Sin; which being an infinite and unexpressible Evil, its full Punishment and Atonement, could not but cause in the Son of GOD, immense and most exquisite Torments too; which to a mere Man had been altogether insupportable.

22. THE *second* Reason of this exquisite Grief, was, because He bore the Sins of the World: Not these only, which from the Beginning of the World had been committed; but those also, which Men should become guilty of through all Ages down to the End. And therefore such as is the Number and Height of all the Sins of all Men through all Generations; such must needs have been also the Pains and Sorrows endured by the LORD. For which Cause He prayed on the Mount of Olives: *O my Father, if it be possible, let this Cup pass from Me.*

23. THIRDLY: The Torments of Christ were not a little heightned by that most perfect Love He bore to his Heavenly Father. The greater one's Love is, the greater is also the Grief occasioned by what interferes with it. Since therefore Christ loved his Heavenly Father with a most exalted Love; his Affliction must have been exceeding grievous, on Account of the Heinousness of Sin, wherewith fallen Men did insult over so beloved a Father: Insomuch that the Sins of the whole World, with the Pains He endured for them, did not affect



fect Him so lively, as the Sorrow He felt on Account of the Indignity offer'd to a GOD, who in his very Nature is Love. And surely it was upon Account of this Love to the Father, (which deserved all the Returns of Love of which the Creature was capable) that *Christ* sustain'd most exquisite Pains, and a most ignominious Death, viz. That by a Satisfaction proportionable to the Offence, He might regain unto wretched Mortals, that Love and Favour of GOD, which they by a heinous Apostacy, had forfeited in *Adam*.

24. IN the *Fourth* Place the Suffering of *Christ* was increased by his *great Love to Mankind*. For as He died for all, and bore the Sins of all, so also was He exceedingly desirous to see the happy Effect of his Blood, which is the *Salvation of all Men*. Hence the *Unbelief and Wickedness* of Men every where overflowing the World, and hindring this Love from taking its Effect upon Sinners, caus'd Him most grievous and bitter Torments: But especially for such as by their profligate Life and final Impenitency, did throw away their Souls for a handful of Lust and Vanity.

25. FIFTHLY: Another Circumstance which pierced the very Heart of our LORD, was his *being forsaken of GOD*. For though it be true, GOD could not forsake Him, who Himself was GOD, and who did not cease to be GOD even when He hang'd on the Cross; yet does He complain of *being forsaken*: And this lamentable Complaint our Saviour pour'd out to shew thereby, that GOD did withdraw from Him, as *Man*, the Support of his heavenly Comfort, hiding Himself in this dark Hour of Temptation. He manifests also by this Exclamation, the extreme Misery in which He then was.

26. AND

26. AND who is in the *Sixth Place*, able to explain, what Pains the LORD suffer'd in his most holy and delicate *Body*? Or who can doubt, that a Body most delicate, most noble, most pure, conceived by the Holy Ghost, personally united with the Divine Nature, filled with the Spirit of God, should not feel most grievous and bitter Pains, if it be smitten, scourged, wounded, pierced, crucified, and put to Death? No Words are expressive enough to set forth the Smart and Acuteness thereof. And what is all our Cross and Affliction, compared with this Suffering of the LORD? For we, being Sinners, have most justly deserved eternal Death and Damnation: And yet we find, how even this small Allotment of the Cross designed for us, is too heavy a Burden for our tender Christians, who do what they can to shift it off, though at the same Time it be appointed as healthful Physick to procure the Happiness of their Souls. Surely a Soul, who is a sincere Lover of *Christ*, can wish no other Condition of Life, but such as comes up nearest to the *Original* of the blessed Life of *Christ*. Which Conformity of our Life to the Life of *Christ*, we ought to account our greatest Gain and Dignity. In this, let the true Lover of *Christ* rejoice, that he hath been thought worthy to suffer with *Christ* his Saviour.

27. WHAT Cause then can we pretend, why we should not most willingly walk in the *Path of the holy Cross*? Especially since we know the Son of GOD Himself hath travelled this Way before us, and by his holy Example sanctified it; not having *entred into his Glory but by Sufferings*? And since He hath, in Spight of all the Insults of the Enemy, entred into Glory; we may also assure ourselves that our Affliction, which is but for a Moment, shall be follow'd by an everlasting Weight of Glory: And as the LORD did not spare Himself,

self, but laid Himself entirely out for the Service of others, undergoing all this by no other Impulse but that of fervent *Love*; so should this Love of our Redeemer, raise reciprocal Flames of Love in our Souls, and never suffer us to grow faint and weary under any Affliction whatever.



## CHAP. V.

### Of PRAYER.

SEEING the true Knowledge of GOD, and *Christ* crucified, is not to be attained, unless we keep our Eye constantly fix'd upon the *Book of the innocent and holy Life of Jesus Christ* our LORD; and since in order to this, a devout, humble, fervent, and earnest Prayer is required; 'tis highly necessary to make some Enquiry into the *Nature of Prayer*, which doth not so much consist in an *Utterance of fine Words*, as in a sweet Intercourse of the *Heart* with GOD, and in a *lifting up of the Soul*, and of all her Faculties and Powers to Him. And this falls under a *Threefold* Denomination, being either *Oral*, *Internal*, or *Supernatural*.

2. ORAL Prayer is an humble Address to GOD, by an external Exercise, using the Soul gradually to the *internal* Duty of Prayer, and leading a Man into the more interior Recesses of his own Heart; especially if the Words outwardly uttered, by an attentive Application of the Mind, be well pondered, mused, and meditated upon. This proves often a Means to bring our Spirit so nigh unto  
GOD,

GOD, as in filial Confidence, to entertain a sweet Conference with our Heavenly Father.

3. INTERNAL Prayer is offered up without Intermission, by the Spirit, unto GOD in Faith, according to that of our Saviour: *The true Worshipers shall worship the Father in Spirit and in Truth.* And that of David: *Let the Meditation of my Heart be ever before Thee.* And again: *I commune with mine own Heart, and my Spirit made diligent Search.* Whereby, says St. Paul, speaking of the Spirit of Adoption, *We cry, Abba, Father.* And by this internal Prayer, we are led on gradually to that which is *supernatural*; and consists in a true Union with GOD by Faith; when our created Spirit dissolves, as it were, and sinks away in the uncreated Spirit of GOD; and then all is transacted in a Moment, whatever in Words or Deeds hath been done and declared by all the Saints from the Beginning of the World. And for that Reason is this supernatural Prayer unspeakably more excellent than that which is external. For therein the Soul is by true Faith so replenished with Divine Love, that it can think of nothing else but GOD. Or if, perhaps, another Thought should slide unawares into the Heart, it proves an Occasion of great Grief and Trouble of Mind, and the Soul can't be at Ease, 'till that intruding Thought be turned out again.

4. A SOUL once arrived at this happy State, gives but little Employment to the Tongue: *It is silent to the LORD: It panteth after, and thirsteth for GOD: It longeth, yea, even fainteth for Him:* It loves Him only, rests in Him alone, not minding the World, nor any worldly Affairs. Whence it is still more and more filled and possessed with an experimental, savoury Knowledge of GOD, with Love and Joy, to such a Degree as no Tongue



is able to express. For whatever the Soul then perceiveth, is beyond all Possibility of being explained by Words. Insomuch that if one should ask a Soul wrap'd up in these sublime Contemplations, *What she thinks on, or what she perceives?* She would certainly answer; A GOOD that is above above all Good. *What seest thou?* A Perfection of Beauty transcending all created Forms. *What feelest thou?* A Joy surpassing all Joys. *What dost thou taste?* The unexpressible Delights of Love. Nay, such a one would tell you, that all the Words that could be framed, came infinitely short of the Comprehensiveness of what was inwardly felt and sweetly *suffer'd*; nothing but the actual Sense and Perception it self, being capable to give us a sound Impression of it. This is the Voice of the ETERNAL WORD, and its Discourse with a loving Soul; according to that of the LORD: *He that loveth me, I will manifest Myself unto him.* Whatever here is felt, whatever here is seen, is above Nature. Here Voices are heard, and Words that are unspeakable, nor is it possible for a Man to utter them.

5. THIS is the *School* wherein the Soul learneth to know GOD aright, and as it were to *taste* Him. Whilst she knoweth Him, she loveth Him; and whilst she loveth Him, she affectionately longeth for a TOTAL Enjoyment of Him. For this is a most certain Property of Love; to desire wholly to possess the Object beloved; to be intimately united with, and altogether transformed into it. From this affectionate Desire springeth up both *Mental* and *Oral* Prayer; the Soul being fully convinced that these Divine Visitations are not to be attained but by fervent Prayer. And in all this a wonderful Wisdom of GOD appeareth, whereby every Thing is managed in Order and Harmony, and the Soul, by a gradual Ascent, led up to the  
Enjoy-

Enjoyment of the greatest Good. Thus none is permitted to attain *Mental* Prayer, but he who begins with that which is *Vocal*, and endeavours to blow up the Coals of secret internal Prayer, by some external Act and Exercise. Again: None must have an Access to the *Supernatural* Prayer, or to an Union with the sublimest and most delightful Good, but by *Mental* Prayer. But these Things can only be known by *Experimental* Perception, not expressed by Words. And this is the true *Cause*, why GOD so strictly, so frequently, and earnestly enjoins Prayer: Because it is a sacred Pledge and Bond by which GOD draws us up to himself; and by elevating us into His immediate Presence, detaineth us there a while, and unites us, as it were, to our first Original. If this Prayer begins to languish at any Time, then we lose by little and little, the sweet Remembrance of GOD, and deprive our selves of all the unspeakable Benefits that result from His most comfortable Presence.

6. If therefore thou wouldst *rightly* Pray, see thou do it not with a *divided*, but with thy *whole* Heart. But this is not to be attain'd, but by frequent Exercise and a continual and unwearied Diligence. Without this, thou art never like to reap the Fruits of Prayer. On the contrary, as often as thou givest Attendance to any *external* Work, take Care thou settest not thy Heart upon it. If thou *eatest*, *drinkest*, or attendest any other outward Affair incident to human Life, see that thou bestowest not *thy self*, that is, thy *whole* Heart upon it. Do it as if thou didst it not. For thy Heart is to rest entirely in GOD alone, and closely to adhere to Him by mental and *internal* Prayer; which cannot be done except it be set free from the Incumbrances of the World. The more thou offerest thy self up to the LORD by Prayer, the

greater will be thy Illumination. And again: The more the Knowledge of GOD is enlarged in thy Mind; the more endearing will be thy Sense and Perception of the highest Good; the more ardent, also the more tender and affectionate will be thy Love to the LORD; and in fine, the more capable wilt thou be of enjoying Him. Thy Soul being thus dispos'd, shall in a supernatural Manner taste of a Happiness so high and transcendent as infinitely exceeds all the Words and Expressions of Men.

7. OF this Prayer, *Jesus Christ* hath set us a Pattern, from whom we may learn the *Nature* and *Method* of it. For we find that He often *continued whole Nights in Prayer to GOD*, praying with all Fervency from the very Bottom of his Soul; and in Prayer triumphing and rejoicing in Spirit. He hath therefore both by Words and Actions, or Example, taught us how to pray; leaving us a Pattern to follow after, and commanding us to *watch and to pray, that we enter not into Temptation*. He recommendeth also most frequently the Duty of *Prayer*, thereby to testify, that nothing was more pleasing to Him, than our Prayer; having enjoined it for no other Reason, than to let us see, how entirely He loved us, and how desirous He was, that by Prayer we should be made Partakers of the greatest and most precious Good that ever was.

8. BUT lest we should pretend, that so noble an Effect, as results from a due Performance of *Prayer*, was not attainable by us; the LORD doth not think it enough to have said, *Ask*; but encourages us also with a Promise annexed: *And ye shall receive; that your Joy may be full*; exciting us moreover to Prayer by his own Example; seeing the most exquisite Sufferings did not extinguish in Him,

Him, but rather blow up the Ardor of his Devotion: *For being in Agony, He prayed more earnestly, and his Sweat was as it were, great Drops of Blood falling to the Ground.* Set therefore this Mirror of Prayer before thine Eyes, and learn to persevere therein. Whenever thou beginnest to grow faint and weak in Praying, turn but seriously the Eyes of thy Mind upon thy LORD, who prayed not for Himself, or upon his own Account, but for thee and upon thy Account, and so sanctified thy Prayer, blessed it, and added Life and Efficacy thereto. Him therefore behold, who though He was true God, and consequently in actual Possession of all Things; yet as He was Man, He obtained for thee of his Heavenly Father, all Things by Prayer. And hence was His whole Life a continual and uninterrupted Prayer, and a perpetual Longing to do the Will of God: Which He finished praying on the Cross.

9. If therefore thy LORD prayed so fervently upon thy Account, and was heard; then surely He will not suffer thy Prayers to be pour'd forth in vain. Did he procure all Things for thee by Prayer, thinkest thou that without it, thou canst obtain any Blessing? As it is plain, that without Divine Grace, without Light, without Faith, not One can be saved; 'tis no less plain, that these and all other Heavenly Graces, can no otherwise be attain'd than by Prayer. 'Tis the LORD thou must entreat by fervent Prayer, to obtain from Him only, *Faith, Love, Hope, Humility, Patience, the Holy Spirit*, together with the whole Train of Gospel-Virtues, which He alone is able to bestow and to strengthen in thy Soul. 'Tis He alone that infuseth them into the Heart. But as He that hath them not, cannot give them; so the LORD, whose Gift they are, will not give them, without being asked.



10. Now if thou art truly desirous to pour out thy Soul before the LORD in Fervency of Spirit; there is not a more ready and effectual Means thereto, than with the Eyes of thy Mind to behold the Mirror of the most meek and most humble *Life of Christ*: To keep, I say, thy Eyes attentively fix'd upon the Poverty, the Reproach and Contempt, the Griefs and Sorrows, and the most ignominious Death of thy blessed Saviour. Into this Book of Prayer, if thou diligently lookest, thou shalt perceive thy Heart become inflamed with ardent Desires. And tho' the Devil and the Flesh shall not cease to assault thee with Temptations on all Hands, whilst thou continuest faithful in these holy Exercises; yet by Means of *Prayer*, shall they be subdued at last. For after a sincere Application to the LORD by *Prayer*, the Spirit of God visits the Heart with his gracious Presence, as He descended upon the Apostles, when they were with one Accord praying at Pentecost.

11. As to *Temptations* that are wont to attend the Duty of *Prayer*, thou must behave thy self under them as the LORD Himself did; who in the midst of his *Agony* on Mount Olivet, *prayed the more earnestly*. Thus shall thy Prayer prove at last the Victory over all thy Enemies. By Prayer doth the LORD manifest Himself unto his Children. By Prayer we learn to practise true Humility: For 'tis by Prayer the *Highest* is united to the *Lowest*; the most High God to the most humble Heart. And this *Humility* is the Inlet, whereby Plenty of Divine Grace is infused into the Soul. Now the more it humbleth a Man, the more Grace it self gets Root in the Soul. And again: The more a Soul is enriched with Grace, the more doth she improve in Humility.

12. THE most considerable Obstruction in Prayer seems to be, when GOD *withdraws the Grace of a fervent and lively Devotion.* And yet in this Case it is, that we ought to stir up our selves the more carefully to Prayer and Supplication. For tho' indeed a Prayer poured forth with a Spirit of Fervency be acceptable to GOD; yet is that which climbs up the Throne of Grace in Affliction, spiritual Dryness, and Brokenness of Soul, still more pleasing in his Sight. For as the Heart of a Father is sooner softened, by the broken Sighs and trembling Words of a sick and languishing Child, than by the strong Voice and more ready Utterance of one in perfect Health; so is the secret Affliction, and earnest, though weak Effort of a Soul truly affected with a Sense of her Weakness, and of her Want of spiritual Life, more acceptable to our infinitely merciful Father, than the more vigorous Petitions of a Soul raised by a Sense of Faith, and abounding in Consolation. Hold but out patiently in these spiritual Straits, and depend upon it, the LORD in his own Time, will certainly *restore unto thee the Joy of thy Salvation.*



## A P R A Y E R.

**M**OST Merciful Father, 'tis in great Weakness I lift up my Heart unto Thee, and return unto Thee humble Thanks for Thy Heavenly Convictions wherewith Thou hast been pleased to visit my Soul, and to make me sensible both of my degenerate State by Sin, and of my glorious Descent and high Pedigree. By this thy Divine Visitation, I begin to see, that I am the lost Sheep so far gone astray

*stray from thy Flock, and quite benighted in the howling Wilderness of the World. I begin to perceive that I am that prodigal Son who hath wasted his Substance with riotous Living, and after having left his own Home, hath taken his Journey into a far Country. I am that unfaithful Steward, that hath spent his Lord's Goods, and never thought on the Account I ought to give of my Stewardship. I am one of those that have been standing idle in the Market-place of a vain and unruly World, and never minded the Call to go and to Work in the Vineyard.*

*Look down, most Gracious GOD, with an Eye of Pity, and let the great Restorer of our Breaches under the Dispensation of thy Gospel, continue the Work which Thou hast begun under the Operation of Thy Law. I hear, tho' at a great Distance, the Call of my Shepherd, who hath followed me where ever I have been scatter'd in the cloudy and dark Day of my Sin and Apostacy. O let me not only hear His Voice, but follow it also; never minding again the Voice of Strangers. I begin to feel with the Prodigal Son, the Spiritual Famine which overspreads all the Faculties of my Soul. I am entirely stript of that Garment of Original Righteousness, wherewith I was adorned at first. I have neglected the Light of Thy Countenance, the Guidance of Thy Counsel, the still Voice of Thy Spirit, whereby I might be led into the Path of Life; and back to my Heavenly Home. I have hardened my self against the sweet Precepts of Thy Love, and submitted to the Commands of Sin, which, like an Egyptian Task-Master, lays unmerciful Burdens upon me. I have forfeited the true Freedom of Mind, and am brought by Sin into Straitness, Bondage, and Slavery.*

*All this, most merciful Father, I am now sensible of! But though I find some weak Efforts, and Desires to regain my Liberty, yet in the Midst of my Efforts,*

Efforts, I sink down again into Mire and Misery, where there is no Standing. I feel a Ray of Thy Light shining forth upon my Darknes, and a Dawning of the Day of Salvation, in the Night of my Corruption: Yet since I have all along loved Darknes rather than Light, I cannot now cast off the Works of Darknes; nor put on the Armour of Light. I feel the healing Power the Sun of Righteousness carrieth in His Wings; but the Diseases of my Soul are so deep and infectious, that I don't know where to begin the Cure. Let Thy Grace, O LORD, appear for my Deliverance, and draw me to the Son, the true Redeemer of those that groan under their Bondage; the Light of those that are sensible of their Darknes; and the Physician of all such as feeling their Disease, labour after a Remedy. Let his Blood cleanse and heal me; let his Spirit renew and comfort me; let his Love constrain and chasten me; let his Grace support and establish me; let his Promises purify and perfect me! Let my Faith victoriously triumph over Sin, and over all the Powers of Hell and Darknes, through Him that loved me. Amen!



## ASPIRATIONS.

**L**ET, O LORD, that powerful WORD, whereby Thou didst create the first World, create in me a clean Heart, and renew a right Spirit within me.

2. Let me overcome, by the Power of thy Nature, the Bent of my sinful Nature; and find that my Restoration by Grace in Christ, is far more powerful than the Abasement by Sin in Adam.

3. O how



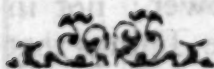
3. O how sweet, how happy is the perfect Law of Thy Liberty! Sin hath brought me under a shameful Bondage; but Thy Son restoreth unto me, the true Freedom of Spirit, and then I am free indeed! Free with the noblest and most excellent Freedom; free from all the Ties to Lust and Corruption; free from the Hurry of Self-Will; free from the vain Pursuit, after worldly Honour and Greatness; free from the Thirst of carnal Pleasures; free from Covetousness; free from Wrath and Bitterness. This Freedom verily is Freedom indeed, and the Character of an Heaven-born Spirit!

4. Teach me, O LORD, this great Truth, that no Man can do any Good, except he be first made Good within: No corrupt Tree being able to bring forth any Fruit that is accounted good in Thy Sight. This will lay me low, and make me look with a holy Disdain on all such Works, as I have done with an unregenerate Heart!


5. How wearisome are the Steps, whereby the Soul, under the Rigour of Thy Law, returns out of the Snares of the Love of the World into the Path of the Love of GOD. Support me, O LORD, by Thy Grace, and uphold me by Thy Spirit, till my Faith prove the Victory that overcometh the World!

6 JY 64


The End of the FIRST PART.



TRUE




# TRUE CHRISTIANITY.



## The SECOND BOOK.

### PART II.



#### CHAP. I.

#### *of HUMILITY.*

**W**ITHOUT true Humility all Religion is nothing. All Prayer without it is in vain. Our *LORD Jesus Christ* is that Book, out of which this is best learnt; as who is indeed a most perfect Mirror unto us of all Virtues and Graces. Look on his Life, and thou shalt find it made up of nothing but *Love* and *Humility*. Look on his Doctrine, and thou shalt see it to be mere *Wisdom* and *Truth*; a Doctrine consisting not in Words, but in Power; not in Shadows, but in the *Substance* of the Things that we are taught of Him.

2. IF we have therefore a Mind to study this Virtue, which is the Root of the rest; it behoves  
us

us to learn the same, not only, by Words, but by the holy Example, which our LORD hath set us. For this very End, He *humbled Himself unto Death, even the Death of the Cross*. Behold then, O Christian, how this Virtue hath its Foundation, and its highest and most excellent Ground, not in any Angel, not in any Apostle, but in *Christ Jesus* alone. And therefore saith He, *Learn of ME*, (*Matt. xi. 29.*) as if He had said: “Look ye  
 “upon me how I abase my self *under All*, who  
 “yet am *above All*: Behold, as much *higher* as  
 “my Majesty is, so much *lower* is my Humility:  
 “And so much dearer and more lovely should this  
 “Virtue be to you, as I your LORD and your  
 “God have delineated it in my whole Life.” Mark it; He saith, *Learn of Me*. But what? Not to do mighty Things and Wonders, not to work Signs and Miracles, or shew any great Work of the Creation; but to be *meek and lowly*.

3. As He was just drawing to a Period of his Life upon the Earth, the *Humble Jesus* chose to exemplify this; when after his last Supper, He took a Towel and girded himself, and *washed his Disciples Feet*. Wherefore he also saith; *Know ye, what I have done to you?* Do ye indeed consider what it is that I have done? And will ye humble your selves every one to the other, and submit gladly even to the meanest Offices of Charity? O learn of me, by what you have now seen me do. *For I have given you an Example, that ye should do as I have done to you.* Learn of me, if I then be your Lord and Master; *for I am meek and humble in Heart*. Let this my Example be a Rule for your whole Lives, and let my Life ever more stand before your Eyes as an Image or Picture of that Lowliness wherewith I humbled Myself for your Sakes. For,

4. Hu-

4. HUMILITY is the Basis and Foundation of all Virtue, and of all Happiness; and must at all Times, and in all Estates, be exercised by us, according to the Example of our meek and lowly Master, if we aim either at being virtuous or happy. For as Pride is of all other Things most odious to God, so is Humility of all others the most acceptable to Him. For he that exalts himself must needs be humbled; because *Self-Exaltation* is a meer Fancy, and hath nothing to bottom it self upon. And he that *humblés* himself must needs be exalted; because *Self-Humiliation* is full of Truth and Reality; and hath such a Bottom to subsist upon, as uniteth Heaven and Earth together.

5. PRIDE aims at the utmost Pitch of Honour; yet undermines what it would advance. Humility, on the contrary, leads us to the Bottom of our Condition, and gives us the true Sight of our own Vileness; yet raises hereupon a most magnificent Structure, like to the Creation of the World, out of Emptiness and Darkness. Humility is solid and real; is just and reasonable; is wise and holy; is beautiful and amiable; is peaceable and righteous; is good and profitable, and there is no End of counting its Excellencies. Humility is suitable to all Objects; is agreeable to all the Ends and Causes of Human Life; is fitted to all the Circumstances of our present Estate and Condition. Humility is full of Grace and Truth; it is the Ground of all the Divine Works; it is the Footstool of God's Throne; it is the Mirror of his Greatness; it is the Magnet of all his Glories and Beauties: In a Word; it is most agreeable to all the Principles of Nature and Grace; to all the Desires of Angels and Men; and to all the Designs of God himself. So that Nothing is more true, than that, *before Honour is Humility.*



6. FOR Humility is a bright Light in the Heart, wherein at once is discovered to us our own *Nothingness*, and the high Majesty and over-flowing Goodness of God. When a Man sees his own Emptiness, and how he is *without Form*, and perfectly *void*, being naked and destitute of every Thing that is good, the *Darkness*, which *was upon the Face* of his Mind, begins instantly to break away; and he betakes himself earnestly to *pray* for the Grace and Mercy of God, to fill his Vacuity, and to make him what He would please to have him, in the Order of the *new Creation*. So he pants after, and betakes himself to God, as to the Original and Fountain of all Good Things; desiring to know Him aright, to praise Him, and to honour Him as he should. This Desire being thus begotten in him, he pours out his Heart by himself, and says; *When shall I come to appear before the Presence of God?* And then finding an utter Inability in himself, and beholding God as at an infinite Distance, his Soul is sore vexed within him, and Tears are his Meat both Day and Night. Now when he thinks hereupon continually, and pours out himself after this Manner, acknowledging from the Ground of his Heart his own Vileness; then one Deep calls to another Deep, even the Deep of his Misery, to the Deep of God's Mercy. For in this Humility he looks at God's Majesty and Greatness, as also at his super-abundant Love and Grace. And hereupon do the Streams of Grace sweetly flow down into such a Soul. And Divine Grace thus being communicated to this thirsty Soul, there is hereby conceived in her a Spirit of Prayer, which ceases not to ascend up in holy Aspirations, and to bring down the Blessings of Peace and Righteousness. This Spirit of Prayer is of God most beloved; and He is able to deny nothing that it asks for. Whosoever would attain it, and would have all his Pray-

ers and Desires answered by God, must therefore be sure to keep close to Humility.

7. MOREOVER, by Humility there is an Illapse of the Holy Spirit into the Soul, whose Influences grow continually thereby stronger and stronger; and the *Love of God* is by this Means *shed abroad in our Hearts, by the Holy Ghost*, which is given unto us. For when a Soul, that is conscious of her own Vileness, reflects upon the Humiliation of the Son of God, it is not only humbled, but hence also in this Humility, there springeth up a most noble Flame of Divine Charity, which burneth more and more Day by Day. And in this Divine Love, she, being attracted by Faith unto God, is made to love all Men in God, and in *Christ*; as calling to Mind the exceeding great Love of the Godhead towards Mankind; and particularly how her Heavenly Father hath in *Christ* loved her, and called her to the Participation of his Goodness, tho' most unworthy. And when the Soul is thus drawn into God, and is swallowed up in his Love, the Consequence hereof is this, that all those Things or Persons which are beloved by God, the Soul also cannot but love in like Manner as God loveth them.

8. It follows, that if any Good befall our Neighbour, Charity will rejoice; but if any Evil happen to him, it will make us sorrowful. For the humble and charitable Person, behaving himself courteously and lovingly towards his Neighbour on all Occasions, doth not rashly judge him, if he behold his Misery; much less carry himself haughtily and superciliously towards him, or treat him with Contempt. For such a Soul, can never so put off the Sense of her own Misery and Vileness, as to despise another; or to esteem her self better than any, as remembering the Mire out of which

she her self hath been delivered. And if she falleth at any Time into any Sin, she judgeth her self; but her Neighbour she judgeth not. Humble Charity judgeth it self before all, and maketh us condemn our Selves rather than others. And the Observation of a Neighbour's Calamity, is the Cause of the Soul's descending into her self, and deploring her self before GOD. Because in another's Fall, the lovely Soul reads her own Defaults, her own Sins, and Transgressions.

9. HUMILITY causes us meekly to acknowledge, that in us, of our own Selves, there is no good Thing; and that whatsoever Good may be found in us, it is wholly to be ascribed to the Grace and Favour of GOD; according to that of the Apostle: *Not I, but the Grace of GOD which was with me.* Now whosoever doth not this, falls into Two great Sins. The First is *Apostacy from GOD*, by his turning himself from GOD towards himself; that is, from the true and Supreme BEING, towards that, which is in it self *Nothing*. The Second is *Sacrilege*, by his taking to himself that Honour which is due to none but GOD; whose, and not Man's, is every Thing that may be called Good. He therefore that worketh not all Things in Humility, doth steal from GOD the Glory that is due to Him.

10. IF any Man applaud himself, either for knowing any Thing, for doing any Thing, or for being able to do this, or that, verily that Man takes to himself the Honour and Glory which are due to GOD only. For this Reason Ambition is an abominable Idolatry: And Self-love, and Self-esteem, are no less than *having another GOD before Him* whose Name is JEHOVAH. For this very Reason, doth the Devil seek to be honoured by his Devotees in the World. And truly such a vain-glorious Devil, covetous of Honour from the World, doth every proud Person cherish in his Breast.

Breast. If thou wilt be wise, see then that thou break down this *Idol*, which is set up in the Sanctuary of thy Heart. There are many, who, out of an Abhorrence of Idols, are cautious, not even to look upon any *outward Images*; not observing all the while, that huge Idol which they carry about with them in their very Hearts, and whence they are so dreadfully defiled, as to become an Abomination before GOD. For all that which is highly esteem'd by Men, through Self-love and Ambition, is *Abomination before GOD*. Whence all the Men that flatter themselves, complimenting their own Honour, or Power, or Ability in any Thing, or ascribing ought to themselves as their own are Idolaters. Thus the whole World liveth in Idolatry; and every House hath its domestick Gods, and Idols; and the very *Abomination of Desolation* cometh at last to be set up in the holy Place, which, by solemn Covenant, was in Baptism dedicated to GOD and his Spirit.

II. THE Idolatry which defileth thee, proceedeth from within, even from the Heart. For in whatsoever thy Heart doth acquiesce and rest, and unto whatsoever it doth cleave, whether it be Wealth, or Honour, or Power, or long Life, that passeth immediately into an Idol. Forasmuch as Idolatry is not barely any outward Pollution; but that which is internal and spiritual, GOD considers all Things by the Heart, *trying the Hearts and Reins*, and thence judging of all Things. Whence *Christ* hath also plainly told thee, *Where thy Treasure is, there will thy Heart be also*; that is, thy GOD, thy Rest, thy Peace, thy Trust will be there; and there will be thy *Paradise*; yea, there will Heaven and all Things be to Thee. In what Thing soever therefore thy Mind doth take up its Repose, that thou art to esteem for thy GOD. Now if thy Heart cleave fast to GOD only, then s He



thy GOD, and blessed art thou: According as it is written: *Blessed are the People that have the LORD for their GOD.* And again, *Delight thou in the LORD, and He shall give thee thy Heart's Desire.* But if thy Mind cleave to the World, then is the World thy God.

12. **WOODEN** Idols are easily avoided; but take Heed of the Idols of *Gold*. It is no hard Matter to keep from *dead* Idols; but take Heed thou worship not the living ones, and especially *thy self*. For as soon as thou challengest to thy self either Honour, or Praise, or Knowledge, or Power, or Might, thou settest up thy self in the Place of GOD. Which most pestilent Idolatry, is struck at by GOD, when He denieth that He will give his Glory to another. For Honour and Glory is due to none but Him, who is the most High, and the most Holy One, and is the Sovereign and the Everlasting GOD.

13. **WHEREFORE**, whosoever forgets himself so as not to depend on GOD, who alone is *All Things*, as doth a Shadow on its Body, *thinking himself to be SOMETHING*, when he is *NOTHING*, he deceiveth himself. *Gal. vi. 3.* For he falls from the unchangeable *Good* into *Vanity*, and from *Truth* it self into a *Lie*. And this is not only the greatest of Sins, but of Punishments also. For Man, the more he turns from GOD, approaches so much the nearer to Misery, and punishes the very Sin, which he commits. And he then turns himself away from GOD, and forsakes the *Rock of his Salvation*, whensoever he doth arrogate to himself I know not what of Power, or Strength, or Art, or Skill, or Wisdom, or Honour, or Merit, so as to be willing to be thought *Somebody*, and to be *Something* accounted of; when in very Deed, all these do in no wise belong to Man, or to any Creature, but

but to GOD only. For every Creature, as was said, is a mere Shadow, and of it self is merely Nothing; even so as the Life, Substance, Faculty, Wisdom, Powers and Strength which it seems to have, are not properly its own, but GOD's only.



## CHAP. II.

### Of LOVE.

**L**OVE is the greatest of all Virtues, and without it all Gifts are unprofitable. But a Man may err or mistake therein as easily as in any Thing else. Therefore nothing ought to be look'd upon with a more suspicious Eye, than Love. For there is nothing which can so powerfully incline, force, or restrain, and so thoroughly penetrate the Mind, as Love. Therefore, if Love be not ruled by the true Light, or the Holy Ghost, it may precipitate the Soul into a Thousand Calamities.

2. THEREFORE it is highly necessary that our Love be guided and ruled by considering and copying after the whole Life of *Christ* and his holy Sufferings; out of which nothing but all *pure* Love shineth forth. He loved GOD purely above all Things. He loved Man with a pure undefiled Love. He did and spake nothing for his own Sake, but all for ours. Whatsoever He did and spake was for our Benefit; not He was profited by it, but we.

3. THIS is a *pure* undefiled Love, which nothing is too difficult for; which complains of nothing,

thing; which spares not it self, but gives it self for the Beloved, even unto Death. Whatsoever Crosses and Sufferings GOD sends, this Love takes all for Good; and is very well contented with every Thing that GOD willeth; for it knows that GOD orders all Things well.

4. AND seeing that Love unites itself to the Beloved, it learns also his Manners, follows Him for his Love's sake, and does what is well-pleasing unto Him: So He that loves *Christ*, learns his Manner of Life, conforms himself to his Image, and remains all the Days of his Life under the Cross of *Christ*. *Christ*, during his whole Life, bore the Cross of Poverty, Contempt, and Pain. And every Christian is to endeavour that his Love be not false, but pure as His.

5. THIS pure Love, derived from *Christ* and the Holy Ghost, works in Man every good Thing. It is Joy unto it to do Good, for it can do nothing else; like as the LORD GOD says, *I will rejoice over them to do them good.* Why? Because GOD is Love, which can do nothing else but what it is *in its own Being*. And this is a Character of *Pure and True Love*. For this Love doth not say: I am not obliged to do this or that; but where it hath *no Law*, there it is a *Law* unto it self, only that it may do much Good; for otherwise, Love would not continue to be Love.

THE Properties of true Love are these: (1.) Love submits it self to the Will of the Beloved. (2.) True Love abandons all other Friendship which is contrary to its Beloved. (3.) One Friend discovers his Heart unto the other. (4.) A true Lover endeavours to be made conformable unto his Beloved, in his Manners, and in all his Life. Is the Beloved poor? The Lover will be poor with him.

him. Is the Beloved despised? The Lover also bears his Contempt. Is he Sick? The Lover is sick no less. Thus Love makes between them an Equality, that they have the same Prosperities and Adversities. For there must be such a Communion between the Lover and the Beloved, as that each of them be made Partaker of the other's Good as well as Evil.

6. AFTER this Manner our LORD is become our Friend. For (1.) His Love hath submitted it self to the Will of Man, and was obedient unto the Cross: nay, for the Sake of Man He hath submitted his Will to every one, even to his Enemies. (2.) He hath neglected all other Friendship; nay, He even forgot Himself, and spared not his own Body and Life for our Sake. (3.) He hath in his Gospel discovered unto us his Heart; therefore He says: *Henceforth I call you not Servants; but I have called you Friends; for all Things that I have heard of my Father, I have made known unto you.* (4.) He is made like unto us in all Things, only Sin excepted. Phil. ii. 7. He is become poor as we are, and mortal as we.

7. THE first Mark of the Love of *Christ* in us, is avoiding the Love of the World. For when thou considerest *Christ* in his holy Poverty, entirely empty of Love to temporal Things, his Love will also move thee to put off the Love of the World, and to despise the same, so that thou wilt desire nothing in the World, but thy LORD *Christ*; and wilt not put thy Confidence in any Creature or any earthly Assistance.

SECONDLY, Thou wilt willingly bear for *Christ*, Reproach and Contempt from the World, for the Sake of his holy Reproach; nay, with St. *Paul*, thou wilt account it thy Glory, and rejoice in



in it. *Eph. iii. 13.* Thou wilt not be troubled, when the World makes no Account of thee; for this was thy Redeemer's Life in this World. This shall be thy Satisfaction, that *Christ* is thy Glory, Light, Strength, Power, Victory, and Wisdom. For to *follow Christ* is the highest Wisdom.

THIRDLY, Thou shalt esteem the *Cross of Christ*, beyond all the Treasures of the World. For if it were not so, *Christ* would not have taught thee so, and put it so before thine Eyes with his own Life and Example. But thou seest Himself is gone this narrow Path. Yet there are few that follow Him. For it is not an easy Thing to conquer himself, and to renounce the World, and all that one hath. This is the *narrow Way*, and few there be that find it.

THE fourth Mark of the Love of *Christ* is, to have never out of their Thoughts the beloved *Jesus*; but to set Him always before us by Faith, and to consider the Works of his Love.

8. THERE are chiefly five Arguments of the Love of GOD. (1.) *Christ's Incarnation.* (2.) *His Suffering.* (3.) *GOD's Indwelling in us.* (4.) *GOD's Love shining forth out of the Creatures.* (5.) *His Amiableness in his own Being, surpassing all created Things.*

THIS is one of the greatest Demonstrations of the Love of GOD, that GOD is made Man, and hath taken upon Him what is Human, that He might give us what is Divine. He is become a Son of Man, that He may make us Children of GOD. He came down to us upon Earth, that He might lift us up into Heaven. O what a noble Change! all for this End, that we in Him might be loved of GOD. It is like as if GOD did call  
down

down from Heaven, saying, " O ye Men, behold  
 " my beloved Son! Him I have suffered to be-  
 " come Man, that He might be a living Ex-  
 " ample and Witness of my Love to you; that  
 " He might bring you all with Himself unto Me,  
 " and ye all might be made my Children and  
 " Heirs!" Therefore the LORD calls Himself al-  
 ways in the Gospel, the *Son of Man*, out of an  
 intimate Love to us.

9. BUT altho' his Holy Incarnation is a great  
 Argument of his Love; yet his *Suffering* and *Dying*  
 for our Sins, is still a greater. *For greater Love*  
*hath no Man than this, that a Man lay down his*  
*Life for his Friend.* In this was manifested the  
 Love of GOD towards us, (saith St. John) that  
 GOD hath sent his Son, to be the Propitiation for  
 our Sins. This is the highest and completest  
 Love. If GOD could have found out another  
 Means to redeem us, it would not have been the  
 highest Love shewn unto us. That he might be-  
 stow upon us the highest Love, and that we might  
 not be able to say, GOD hath something which He  
 loves so dearly, that He would not give it us; He  
 hath given us his dearest Son; and not only given  
 Him, but given Him also to be the Propitiation for  
 our Sins. He could not have shewed us any greater  
 Love. Therein GOD commendeth his Love to-  
 wards us, Rom. v. 8. And He that spared not his  
 own Son, but delivered Him up for us all, shall He  
 not with Him also freely give us all Things? Rom.  
 viii. 32. Hath He given us that which is the  
 greatest? He will surely give us that which is less.  
 In Eternal Life, all that is GOD's shall be ours.  
 Rev. xxi. 7. He that overcometh shall inherit all  
 Things.

10. IN the mean Time GOD sheweth his Love  
 towards us, by his comfortable Dwelling among  
 us,

us, and *in us*. O what a Comfort is this, that GOD hath sanctified our Heart, and dedicated it to be his Dwelling Place! Formerly, in the *Old Testament*, when the Tabernacle and Sanctuary were finished, *Moses* was to sprinkle it with the Blood of the Sacrifice; *for almost all Things were by the Law purged with Blood.* Heb. ix. 22. And thereupon the *Glory of GOD came from Heaven, and filled the Tabernacle.* Exod. xl. 34. So also after *Christ* had died for our Sins, and we were sanctified thro' his Blood, GOD comes to us, and makes his Abode with us. Whom we love, with him we delight to be. GOD loveth Mankind, therefore He delights to be with them, and to have his *Habitation among them.* Isai. lviii. 15. *I the LORD dwell in the high and holy Place; with him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite ones.* And this now, that GOD loves us, and is with us, ought to comfort us in all our Calamities; in Poverty, in Sicknes, in Persecution, and in Contempt. The greater *Afflictions on Earth*, the greater *Joy and Glory in Heaven.* 2 Cor. iv. 17. And this is the Reason why GOD makes many People sorrowful, that He may dwell in their Hearts; for He delights no where more to dwell, than in a poor and *contrite Spirit.* Psalm xxxiv. 19. Isai. lxvi. 2. GOD fills us here with his Grace, that He may fill us hereafter with his Glory.

II. THE Love of GOD shineth also forth out of the *Creatures*. When St. Paul would wish to his *Ephesians* the best Thing, he wishes that they might know the Love of GOD, and be able to comprehend with all Saints, *what is the Breadth, and Length, and Depth, and Height of the same.* As if he had said, the Love of GOD is higher than Heaven, deeper than the Sea, broader than the

the Earth, longer than it is from *East* to *West*. Yea, Heaven and Earth are full of the Love of God. For all that God hath created, be it visible or invisible, He hath created for this End, that his unexpressible Goodness and Love might therein be manifested. And therefore He hath given to Man both inward and outward Senses, that thereby he might perceive the Love of God. For all that Man can apprehend by his Understanding, as well as what he apprehends with his outward Senses, bears Witness to the Love of God. All that Man hath, is a Testimony of the Love of God; nay, all Creatures, visible and invisible, are, as it were, so many Messengers of God, denouncing unto us his Love; and He speaketh to us through them, as if he did say, "Behold Heaven and Earth, and all Creatures! all this I have created out of Love to Man." And whenever we perceive the Pleasantness of the Creatures, we perceive the Goodness of God; so that both with inward and outward Senses we may taste and see that the Lord is good. The Sun speaks to us by his Light and Warmth, as if he did say, "Look upon me, I am the greatest and brightest among all visible Creatures; He must be a great Lord, that made me." But not only through the fair and glorious Creatures God speaketh thus to us, but also through the most despicable Worms, as if He did say, "Lo, to me thy Creator, thou art beholden, that I made thee a Man, and not a Worm. That God, who could have made thee a Worm, hath out of Mercy made thee a Man." Thus God speaks unto Man through ALL the Creatures; declares unto him his Love; and invites, allures, leads, and draws us unto Himself. This is the Wisdom of God, which uttereth *her Voice in the Streets, which rejoiceth in the habitable Part of the Earth, and whose Delights are with the Sons of Men.*



12. *NAY*, we are *inclosed* in the Love of *GOD*, as we are all inclosed under Heaven; *seeing that in GOD* we live, and move, and have our Being. *Acts xvii. 28.* For, as a Man can retire himself no where, but he will always have Heaven round about him, above him, and beneath him, and on every Side; so a Man can go no where but the Love of *GOD* follows after him, and calls him through all the Creatures, saying, "Whither wilt thou go, my Child? Whither wilt thou flee from my Presence? If thou ascend up into Heaven, I am there. If thou makest thy Bed in Hell, I am there also. If thou takest the Wings of the Morning, and dwellest in the uttermost Parts of the Sea, even there shall my Hand lead thee, and my right Hand shall hold thee. Therefore come unto Me, and acknowledge my Love and Grace, by which I meet thee in all Creatures. Hast thou sinned? Grace abounds with Me. Hast thou left Me? My Mercy hath not left thee, but is continually running after thee, hath been calling to thee, and as a wandering Sheep, hath sought after thee. And if thou believest not those vast Testimonies of all the Creatures, believe yet the Testimony of my dear Son. Thou canst no where else find Rest for thy Soul. Turn which Way thou wilt, thou must and canst only rest in my Love and Grace." O blessed is that Heart, which understandeth that Heaven and Earth are full of the Love of *GOD*, and that He hath as many Witnesses of his Love, as He hath made Creatures. But the greatest and highest Witness of all, is the *Son of GOD*.

13. *WE* know also the Love of *GOD*, from his own lovely Being. For from the *Visions* of the *Prophets*, and the *Revelation* of *St. John*, we can observe, that *GOD* is so lovely and beautiful, as to transcend infinitely all Beauty and Loveliness of the

the World. He is the *Beauty* of all beautiful Things; the *Loveliness* of all lovely Things; the *Life* of all the Living. He is ALL. An antient Father hath said, "GOD is so lovely and beautiful, that if a Man were in a fiery Furnace, and did see the Beauty and Glory of Him but for one Moment, the greatest Torment would be changed into the greatest Joy; as it happened unto St. Stephen, when he said, *Behold, I see the Heavens opened, and the Son of Man standing on the Right Hand of GOD.*" GOD is so lovely and beautiful, that if a Man did see Him for a thousand Years together, it would seem unto him but one Hour. For in beholding the Loveliness and Glory of GOD, all Time is swallowed up into Eternity; so that the more any one sees GOD, the more he is willing to see of Him; the more one loves Him, the more he will love Him; and the more one praises Him, the more will he praise Him. Holy Souls can never be satiated with the Love and Praise of GOD. Hence, although the holy Angels have seen GOD from the Beginning of their Creation, they have not yet seen Him enough: And altho' they have praised Him from the Beginning, they have not yet praised Him enough. For GOD is infinite in his Beauty, Loveliness, and Glory, therefore no Creature can love Him enough. GOD is so amiable, that the more one loves Him, the more he desires to love Him. He is so Praise-worthy, that the End of his Praises cannot be attained; so lovely to be looked upon, that Looking upon Him makes never weary; so comfortable to be heard, that He never can be heard enough. If one might taste but a little Drop of the perfect Love of GOD, all Joys and Pleasures of this World would be changed into Bitterness. The Saints have endured the greatest Torments for the Love of GOD, and have given up their Life and Body; and if one

had a Thousand Bodies, he should hazard them all, only that he might keep the Love of God; as the *Psalmist* says, *LORD, thy loving Kindness is better than Life; my Lips shall praise thee.* God is so high, so noble, and so pure a Good, that the more one knows Him, the more he loves Him. He is such a desirable Sweetness, that the more one tastes of Him, the sweeter He becomes; and the more one loves Him, the more his Loveliness increaseth. Blessed is that Soul which is filled with the Love of God. It will feel such a Sweetness and Delight as cannot be found among Creatures.

14. IF thou duly considerest *Christ* crucified, thou shalt see nothing in Him, but all pure, perfect, and unutterable Love, and He will shew thee his Heart, and say: "Behold, in this Heart there is no Deceit, but the highest Faithfulness and Truth. Incline thine Head unto me, and rest upon my Heart; open thy Mouth, and drink out of my Wounds the sweetest Love, which out of the Heart of my Father springs up and flows through Me."

15. WHEN thou shalt taste this Love, thou wilt forget and despise for it, all the World, and be desirous of nothing else, but of this Love, and wilt say to thy LORD: "O LORD, give me nothing more than the Sweetness of thy Love; nay, if Thou would'st give me the whole World, I desire it not: I desire nothing else but Thee and thy Love."





## C H A P. III.

*Of the Knowledge of GOD.*

**G**OD is an Eternal, Perfect, Infinite, Substantial Good, full of Love and Joy, and therefore He will be known by a living Faith, in Spirit and in Truth. But this cannot be, except a Man do really *taste* and feel in his Heart, his Goodness, Sweetness, Loving-kindness, and Comfort.

2. Now, seeing Man hath lost this excellent Good by Sin, and the Devil hath got a Habitation in, and Possession of him; who works in him all his own Works; Man therefore, through Faith of the Operation of GOD, must be turned again from the *World* unto GOD, from the *Devil* unto *Jesus Christ*, and Satan with his Works must be driven out, and utterly dispossessed. For as long as Satan's Works are in Man, GOD works not in him, but his Works are hindred, that the Soul cannot *taste* that GOD is *good*. This is the Reason, why there are so few that know GOD aright, seeing in the greatest Part of Men the Works of Satan have the Dominion. The most part stick to the World, to the Creatures, and to Themselves.

3. BUT they who will rightly know and feel the LORD, must be joined unto Him, and be *one Spirit* with Him. And the more this is done, the more GOD manifests Himself in the believing, loving Soul; the more the Heart is turned from the



World unto GOD, the more GOD is united to the Soul. For all Love to the World must be turned out, if the Love of GOD shall enter in. *If any Man love the World, the Love of the Father is not in him.* And where GOD finds a Soul empty of the World, he fills it with Himself, and with all his Goodness. The more the Heart is empty of Love to the World, the more GOD filleth it with his Light and Comfort. Therefore, an ancient Father says: *In an empty, still, and quiet Soul, it can be better felt, than expressed what GOD is.*

4. THOU canst not understand better that GOD is kind and loving, than when thou feelest his Comfort: None can teach thee better that GOD is a Being full of Joy, than GOD Himself, when He rejoices in thee. And so it is with all the other Things of GOD. If He does not Himself work all in thee, thou shalt never come to a living Knowledge of Him. For, *to know GOD, is impossible to Man*, saith St. Austin. Therefore none shall ever be able to know what GOD is, unless GOD makes known and *manifests* Himself. But when a Heart feels the living Word of GOD, then it knows and understands, that GOD is All; the true, perfect, eternal Good, and better than all that any Heart can wish or think. For beyond this eternal, highest Good, no Creature can think, or wish for any Thing.

5. UPON this Ground David says, *Whom have I in Heaven but Thee? And there is none upon Earth that I desire besides Thee.* This is a Soul which hath tasted the perfect Good, in which all Love to the World is vanished away, and which hath no Pleasure nor Delight in earthly Things, but in GOD alone. And this is the true, sensible, and experimental Knowledge of GOD, which is *felt* and *tasted* in the Heart. That we may know Him

the more, let us consider first, the *outward* and temporal Benefits; then the *spiritual* and eternal Ones, which GOD doth unto us.

6. GOD hath created nothing, either visible or invisible, which may not be serviceable to Man. The *invisible* Creatures, which are ministering unto us, are the holy *Angels*, whose Wisdom, Strength, Diligence and Watchfulness over us, is declared in many Places of Scripture; so that even many Angels are to wait upon one Man; witness the History of the Patriarch *Jacob*, and of the Prophet *Elisha*. Because many evil Spirits lay in wait for one Man to destroy him; therefore many holy Watchmen are ordered by GOD for his Defence. Seeing then, GOD makes his own Ministers and Princes to defend, and to watch over us, it is plain, this is an exceeding great Benefit; as it is, when a Prince appoints his own Ministers to conduct and defend one that is to travel through a Wilderness, or a Country of his Enemies.

7. LOOK upon the *Firmament*, and consider, how GOD hath appointed it for thy Service. Behold the wonderful Course of the *Sun* and *Moon*; Why do they run so unwearied Day and Night, and rest not one Moment? Are they not industrious Servants of Man? For GOD hath no Need of their Service. He wants none of their Operations, nor their Light; but Man is in Want thereof. The *Sun* serves thee like an unwearied Servant, which every Morning rises early, and carries before thee the Light, and puts thee in Remembrance of the eternal Light, which is *Christ*, and his divine Word. The Night covers thee with her Shadow, and teaches thee to abide under the Shadow of the *Most High*. Psal. xci. 1. The *Moon* is like an unwearied Hand-Maid; fetching in Water, and watering the Earth. Nay, there  
is

is not so much as one little Star, which hath not received one or other Blessing for the Benefit of Man.

8. BEHOLD the *Air* and the Winds, how fair and clear make they the Firmament, dispelling the Clouds, driving them together as great Water-Tuns, and pouring them forth upon the Earth. And it is very marvellous, that God bindeth up the Waters in his thick Clouds, and the *Cloud* is *not rent under them*. Job xxvi. 8. But the Air must bear and hold them up; the Clouds being nothing else but a moist Vapour, which is afterwards resolved into *small Drops of Water*. Job xxxvi. 27. Thunder, Lightnings, and Hail, serve us to acknowledge thereby the Power of God, to pray to Him, and to thank Him when He hath preserved us in a terrible Tempest.

9. BEHOLD the *Earth*, that great Store-House of Victuals, and Treasury of GOD. It brings forth Meat and Drink, Physick and Cloathing, Houses and Tents, and all the various Metals, Gold and Silver. Each Month produces its Flowers, which present themselves to our Sight; as if they would say, "Here we are, and bring our Gifts, and present you with them, as good as "we received them from our Creator." Nay, behold a Forest, which is the Habitation of wild Beasts; God hath put them under Man, and made him have Dominion over them.

10. BUT if one would enumerate all the *temporal Benefits* of GOD, he would find it impossible to number only them that are in one particular Country. For there is not the least Apple, or any other Fruit, but it is a Benefit of GOD; should not we then learn therefrom to know our good and bountiful GOD? If a great Potentate did  
make

make subject unto thee his whole Kingdom, and all his Dominions, Nobles, and strong, powerful Men; nay, all his Subjects, and did command them to guard, defend, preserve, to cloath, cure, and feed thee, and to take Care that thou shouldst want nothing at all; Would'st thou not love him, and account him to be a loving, bountiful Lord? How then oughtest thou to love the LORD thy God, who hath kept nothing back for Himself, but appointed to thy Service all that is in Heaven, and from Heaven, and all that is upon Earth, or any where? For He wants no Creatures for Himself, and hath excepted Nothing from thy Service, neither in all the Hosts of Holy Angels, nor in any of his Creatures under the Stars. If we will, they are ready to serve us: nay, Hell it self must serve us, by bringing upon us Fear and Terror, that we may not sin.

II. LET us now from the outward Creatures, ascend unto GOD our Creator, and consider his *spiritual Benefits*. Hath not the Holy Trinity, and each Person in particular, bestowed upon Man great Grace and Beneficence? The Father hath given us his own Son; and shall He not with Him, freely give us all Things? Hath not GOD the Son given us Himself, and all that He is, and that He hath? *Rom. v. 8. GOD commendeth his Love towards us, in that while we were yet Sinners Christ died for us.* Is not the Holy Ghost within us, illuminating, purifying, teaching, comforting, beautifying, and adorning us with his Gifts? *Rom. viii. 16. He beareth Witness with our Spirit, that we are the Children of GOD.*

12. GOD's Mercy pours forth it self entirely upon us, and omits nothing, whereby Men could be moved to the Love of GOD. As many Benefits GOD bestows upon us, so many Messengers He



He sends for us to come and to enjoy his Love. If thou shouldest ask the Scriptures, the Angels, all the Prophets, and all the Saints of GOD, nay, all Creatures besides; From whence come you? They would answer, "We are the Messengers of the  
 " Mercy of GOD; We carry Fire and Flames,  
 " that the Heart of Man, all frozen, might be  
 " warmed and kindled again in the Love of  
 " GOD." Yet all those Numbers of flaming Messengers, are not able to warm the dead, cold and frozen Heart. This is the greatest Wonder the Devil can effect, that he makes a Human Heart so cold, that Warmth cannot be raised therein, by so many Flames of the Love of GOD.

13. YET hearken, O Man, and consider where thy Creator hath placed thee: Namely, in the middle among so many Benefits, where the glorious Angels surround thee with their flaming Love, and where there are so many Creatures and Messengers of GOD, all proclaiming unto thee his Love. Wherein now hath GOD Almighty transgressed against thee? Whereby hath He deserved, that thou wilt not love and praise Him? If it be too little what He hath done for thee; behold! He offers to do still more. He will create for thee a new Heaven and a new Earth, and will build up a new, glorious, heavenly City; which his Glory will lighten; nay, He will illuminate thee with his own Light and Glory.

14. AND seeing GOD hath implanted Love in all human Hearts; tell me, if thy Love could be bought of thee, unto whom wouldest thou sell it rather, than unto the LORD thy GOD? But thinkest thou, GOD hath not bought of thee thy Love dear enough, and hath not paid for it a Price sufficient? Hath not He given thee his dearest Son for it, and Heaven and Earth besides? All thou

expectest to get for thy Love from the World, is nothing, in Comparison to what GOD hath given thee, and what He further hath prepared for them that *love Him*. The World giveth thee, perhaps, a Handful of Honour and Riches, accompanied with many Troubles; and yet thou lovest it. Why dost thou not rather love GOD, the everlasting Good?

15. BUT if thy Love will not be bought nor sold, but rather bestow it self freely upon what thou likest best, what can Love find to be lik'd better than the supreme, eternal, and *most beautiful* GOOD? For every Thing we love, is our Beauty and Ornament. And if thou lovest GOD, thou shalt make him thereby thy Beauty, and thy Ornament. And nothing can ever make thee more lovely, than the Love of GOD in thy Soul.

16. *LASTLY*. It is but just and reasonable, that we should love Him *who hath loved us first*. 1 John iv. 19. Take an Account of all the Benefits of GOD, and sum them up, so shalt thou find that all the Creatures are full of the Love of GOD. This Love follows and surrounds thee every where, so that thou canst not hide thy self from it. Thou must enjoy it almost whether thou wilt or no, unless thou wouldest live no more. Now we know that all the Brutes love them of whom they are loved. Wouldest thou be worse than a Brute, hating thy Benefactor, in whose Love thou livest and movest, standest and walkest, sleepest and wakest? But like as a Thing that is to be kindled, must be held to the Fire till it takes Flame; so also art thou to expose thy Heart to the Fire of the Love of GOD, till it be kindled and inflamed therein. So let the Eternal High Priest *Jesus Christ*, kindle the Sacrifice of thine Heart, by the Fire of his Holy Spirit. This holy Fire of his Love,

Love, was burning towards us from Eternity; for He loved us before the Foundation of the World. But afterwards it hath gloriously shewn forth it self in the LORD's Incarnation and Birth; and chiefly in his holy Sufferings and Death, whereby He hath bestowed upon us the highest Love. And this Fire of his flaming Love to us will not be extinguished to all Eternity. Unto this Fire keep thou with thy cold Heart, that thou mayest be kindled with, and united to, the Love of *Christ*.

17. THE Love of GOD willeth, that a loving Soul do good unto all Men, and be profitable both unto Foes and Friends; not for the Sake of her own Profit and Honour, but only for the Love of GOD, which causeth or moveth his Omnipotence, to descend and to draw nigh unto us. Which also, out of its immense Treasure, gives us all we have, to the End, that we shall give again out of Love, what his Love hath given us, out of the Treasure of his Omnipotence. Therefore, O Man, have a Care that thou appropriate nothing to thy self, but restore all to the Omnipotence of GOD, who Himself is all that thou hast, and all that thou art. No Creature can either give, or take away from thee, any Thing: 'tis only the Omnipotence of GOD which does it. No Creature also can comfort thee, but the Love of GOD alone.

18. IN this Love, the loving Soul sees the Fulness of GOD's incomprehensible Omnipotence, which comprehends Heaven and Earth, the Sea and the dry Land, but cannot be comprehended by any Thing. For the whole World is, to the Omnipotence of GOD, as a Drop of a Bucket, and as the small Dust of the *Balance*. Isa. xl. 15.

19. AND out of the Fulness of GOD's Omnipotence, all Powers of all the Angels, Men, and  
all

all the Creatures, come forth. Therein stands the Firmament of Heaven. From the same proceeds the Motion of the Sea, and the Virtues of the Earth. So that Heaven and Earth are full of GOD; full of Divine Power and Operation; full of the Spirit of the LORD. *Wisd.* i. 7. The Power of GOD, which is the Might of his Love, comprehends, incloses, and replenishes all Things, but is comprehended by none.

20. BUT as great and high as GOD is in his Omnipotence, so little and low is He made by his Love. Behold our LORD *Jesus Christ*, the living Son, and powerful Arm of GOD, by whom were all Things created, and by whom all Things consist. *Col.* i. 16, 17. How deeply is He brought down by his Love, and how low hath He made himself unto all Creatures?

21. THEREFORE as we cannot fathom, much less in Words express, the Omnipotence of GOD: So we cannot reach with our Thoughts the Humility of *Christ*. Nevertheless, as deep as He is descended, so high is He also ascended up far above all *Heavens*. *Eph.* iv. 10. And unto Him be Honour and Praise to all Eternity. *Amen.*

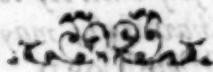
THE Aspiration of a Loving Soul to OMNIPOTENT LOVE.

O GOD! O *Jesu*! O Blessed Spirit!  
 Thou unchangeable Mind!  
 Thou unextinguishable Light!  
 Thou Peace never to be disturbed!  
 Thou indivisible Unity!  
 Thou infallible Truth!  
 Thou ineffable Bounty!  
 Thou immeasurable Might!  
 Thou infinite Wisdom!




Thou incomprehensible Goodness!  
 Thou Omnipotent Eternity!  
 Thou All-filling Simplicity!  
 Thou All-governing Beginning!  
 Thou All-moving Stability!  
 Thou Life of all the Living!  
 Thou Intellect of all intellectual Beings!  
 Thou Operation of all operating Things!  
 Do Thou enlighten me, do Thou enliven me,  
 and do Thou sanctify me.

22. ALL those Souls that love GOD, acknowledge Him as the highest and most holy Righteousness, which goes through all, and over all. This is in GOD, his most holy Will; in Angels and Men, holy Obedience; in all Creatures, it is the Order of Nature, whereby GOD hath ordered all Things in Number, Weight, and Measure. All that is done against it, is contrary to GOD and Nature. All Sins therefore in the World, are committed against GOD's Righteousness; and the Sinner offends thereby all Creatures; even all the Angels in Heaven, and his own Conscience, and sets them in a Contrariety against Himself. For when GOD is offended, all Creatures also are offended. Likewise when GOD is reconciled, all Creatures are reconciled also. Out of this Ground, St. Paul says, that *all Things are reconciled by Christ, whether they be Things in Earth, or Things in Heaven*: And this by Reason that GOD is reconciled through Him.



THE Neglect of Prayer is a Violation of the  
 Commandments of GOD and CHRIST, who com-  
 mands

CHAP.



## CHAP. IV.

### OF PRAYER.

**I**F we would, even in this Life, have a Fore-taste of the great and glorious Promises, it must be obtain'd by Prayer, diligent Searching, and continual Knocking. For no Man can have Admission into the Kingdom of God, unless he beg it earnestly of God. No Man can be delivered from the Power of Sin and the Devil, unless he offer up his Prayers in the Name of *Christ*. For though *Christ* has purchased for us all Manner of good Things; yet without Faith shall no Man be Partaker of them. And the Properties of Faith are, *to pray, to seek, and to knock*. By Prayer only we are entitled to those good and perfect Gifts, which come down from above, from the Father of Lights. Jam. i. 17.

O ETERNAL GOD and Father, teach me, I pray Thee, by thy Holy Spirit, that as I have lost all by dying in Adam, so I may recover all by rising again in *Christ*. Grant that I may daily die unto my self, by continual Mortification and Repentance, and devote and give up my self entirely to Thee: That so all the good Things I have lost, may be restored to me, through Jesus Christ our LORD. Amen.

2. THE Neglect of Prayer is a Violation of the Commandments of God and *Christ*, who commands

mands us to *Pray without ceasing*. Luke xviii. 1, &c. Not for His Sake, for He well knows what Things we stand in Need of; (*Matt. vi. 32.*) but for our own, that we may have a Portion of the Treasures and Kingdom of GOD. He therefore that lives in the Neglect of Prayer, is a Breaker of the first and third Commandment, and a Despiser of GOD; bringing voluntary Destruction upon himself. He that neglects Prayer, is a Despiser of the Promises annex'd to the Performance of that Duty. *Call upon Me, and I will deliver thee. Ask, and ye shall receive.* Thereby representing GOD as unmindful of his Promises, or not able to fulfill them. By the Neglect of Prayer, our Faith, which is the great Foundation of Holiness, does by Degrees perish and decay. For Prayer is the Nourishment of Faith.

3. PRAYER is the Life of Faith, making it flourish and prosper like a Tree by the River-Side; and Faith is the Root of all that is good in us. Faith is our Power, our spiritual Consolation, our Strength against all our Enemies and Temptations. By Prayer, we *receive the Holy Spirit*. Luke xi. 13. Zech. xii. 10. *i. e.* By Prayer, we make Room, and (as it were) give Leave to the Holy Spirit to exert his Power in us; to come and *make his Abode with us*. John xiv. 23. By Prayer, we obtain the true Light and Knowledge of GOD, so as perfectly to understand his Will. Lastly, by this we abide in his Kingdom, and are Partakers of the Blessings of Heaven.

4. AND yet, if I resolve not to pray 'till I know my self worthy, I shall never do it at all. And if I should not desire GOD to bestow upon me his Grace and Favour, 'till, by my own Strength, I became just and holy, I should never obtain any Thing. Alas! poor Man, what canst thou bestow  
upon

upon Him? Or what canst thou obtain by the Workings of thy corrupt Nature; which, however specious in thine own Eyes, are of no Value in the Sight of GOD? Verily, Nothing at all. As then thine own Worthiness will here avail thee Nothing, so thine Unworthiness shall do thee no Harm; for the LORD Jesus Christ, is he that forgiveth thine Unrighteousness, and covereth all thy Sin. Therefore conclude with thy self: That as a Drop of Water is swallowed up in the Sea, so are all my Transgressions in the boundless Mercies of Jesus Christ.

O MERCIFUL and compassionate Father! who teachest me in thy holy Word, how I ought to live the Life of thy Son Jesus Christ, and walk in the strait Path, turning neither to the Right Hand, nor to the Left; that I may neither fall from a vain Presumption of my own Piety; nor be cast into Despair by the gloomy Prospect of my Guilt, and so die in my Sins. Grant that I may seriously consider, that neither my good Works can merit, nor my Sins hinder the Grace of Christ my Redeemer; that so I may continue firm and resolute amidst all the Temptations of mine Enemy, that I may neither be misled by the Devil of Presumption and Spiritual Pride, that walketh at Noon-day; nor be afraid of the destroying Angel of Despair, that walketh in Darkness; but that having conquered the Weakness of my Nature, I may continue steadfast in the Faith, filled with spiritual Joy and Consolation. Let thy Grace, Blessed LORD Jesus, begin, improve, and perfect this good Work in me. Amen.

5. *AM I a GOD at Hand, (saith the LORD) and not a GOD afar off? Where then shall we find Him? Must we look for Him only in consecrated Temples? Must we seek Him in the Ends of the Earth? Must we search for Him in the Re-*



gions of Darkness; or upon the Top of Mount *Taber*? We are indeed frequently forced to the Fatigue of long Journeys, to beg the Protection of the Princes of this World; but GOD is every where. *He filleth Heaven and Earth*, and is nearer to all Creatures, than they are to themselves. *He is above all, and through all, and in us all.* The utmost Dimension of Space, and even the boundless Extent of Eternity, appear to Him but as a single Point. As a Man that walks at Noon-day in an open Field is environ'd with Light, whether he discern it or no; so are all Creatures surrounded with the Presence of GOD, *in whom they live, and move, and have their Being.* And these are properly the Waters upon which the Spirit of GOD moves, penetrating through all Beings and all Spirits. GOD is therefore always near to us, though many of us are not so to Him; having no more Perception of his Presence, than a blind Man has of the Light which surrounds Him. GOD never turns away Himself from us; but we turn away from Him. He therefore that hath Faith, though with *Jonah*, he were in the Depths of the Sea, yet he would be in the Kingdom of GOD. And he that hath it not, though he have the uppermost Seat in the Synagogue, and join in all the visible Acts of Communion, yet in the Sight of GOD he is *without*, and has no Part in the Kingdom of GOD.

O LORD Jesus Christ, *who art the very Way, the true Light, and only Gate of Heaven, I praise Thee from my Heart, that Thou teachest me how I am in Thee, and Thou in me, in whatsoever Place I am: How Thou, my true and only High Priest, art with me, and deliverest me from my Sins, whenever I lift up my Heart to Thee. Though I walk through the Valley of the Shadow of Death, I will fear no Evil, for Thou art with me. Teach me, O*

LORD,

LORD, *always to acknowledge this, and not to undervalue thy bidden Treasure; but that I may in the true Faith seek it, find it, taste it, and enjoy it for ever. Amen.*

6. WHAT we have observed of Place, may be applied to *Time* also, to which the eternal and unchangeable GOD is by no Means confined, so as not to be always at Liberty to hear our Prayers. The Princes of this World are not always to be spoken with, being engaged by the Necessities or Diversions of Life. But our GOD cannot be thus separated from his Creatures. At one View, He sees, and hears, and considers all Things that are done upon the Earth, and *understandeth our secret Thoughts.* GOD is confined to no Time, but always ready to hear and to help us; yea, is continually *standing at the Door, and knocking, that we may open unto Him.* So that He is always ready, but we are not. Whereas if we would constantly, and without ceasing, wait for Him, we should never fail of an Answer to all our Prayers.

7. EVERY Christian is anointed and baptized with the Holy Spirit. *1 John ii. 20.* which Spirit, when it is not resisted nor grieved, but obeyed, is continually groaning in the Heart of Man, raising and exalting the devout Soul from Earth to Heaven. Whosoever will faithfully attend to the Workings of the Holy Spirit, and not stifle his Operations, will easily be convinced of the Truth of this. He will ever now and then perceive a devout Sigh springing up from his Heart, and breaking forth into these or the like Words, *Good God, Holy Father, have Mercy upon me!* As Myrrh, Frankincense, or other sweet Perfumes, by being thrown upon burning Coals, send forth a Smoak, and delicious Fragrancy, which they would not do without the Help of Fire; so whenever the Fire of the

the Holy Spirit toucheth our Hearts, there arises a Perfume of affectionate Sighs and Prayers. And these are the *golden Vials of the Holy Angels*. Rev. v. 8. These are the holy Incense with which they perfume even Heaven itself.

8. BUT we complain, that GOD does not give us what we ask for, and therefore think our Prayers are not heard. I answer, (1st) GOD, in hearing our Prayers, regards more our Happiness than our Desires, and reserves to himself the Liberty of bestowing the Blessings we ask, either upon our Bodies or our Souls. Thus, perhaps, I ask of GOD some temporal Blessings, which He seeing not to be fit for me, instead of them gives me spiritual ones; by which Means I not only receive what I prayed for, but so much more, as the Good of the Soul is to be preferred before that of the Body. If it should please GOD to visit you with some bodily Distemper, and you pray for Health; doubt not but your Prayers are heard, and you shall certainly enjoy; if not the Health of your Body, yet the Health of your Soul, which is far better. And every Man in his Senses must think so. For what Advantage would it be to have a sound and healthful Body, and a sinful, distemper'd Soul? But when it is well with the Soul, a Man may say with David, *My Flesh and my Heart faileth; but GOD is the Strength of my Heart, and my Portion for ever.*

9. WHEREFORE if thou dost not receive the Blessings thou prayest for, consider, that it is not convenient for thee to enjoy them here, but that the Answer of thy Prayers is reserved for the other Life, which is more noble and durable. There the LORD will bestow on thee a thousand-fold, all that He seemed to deny thee here. For as He cannot forget our Prayers; so He cannot chuse but answer them graciously; if not in this Life, yet

yet in that which is to come. As many Prayers as thou offerest up here, so many Blessings shalt thou receive hereafter. *There we shall reap if we faint not.* Then shall the LORD say to every Soul, *Behold thy Prayer which thou offeredst to me. See here is what thou prayedst for, and a thousand Times more than thou desiredst.*

HE would be a foolish Husbandman, that should expect to reap as soon as he had sown; and should cry out, that he had sown a great deal of Seed, but could see no Sign of Harvest! Thou Fool! wait 'till the Season of Harvest, and then thou shalt receive the Fruits of thy Labour.

10. THE first Help to Prayer is our only Mediator and Advocate, Jesus Christ, the Son of GOD. I John ii. 2. He is pleading our Cause before GOD, when we are hardly able to express what we want. Who is therefore called the Word of the Father, because GOD, by Him, has discovered his Will to us; as He is also called the Mediator, because He solicits our Cause before GOD. When Moses complained that he was of a slow Speech, and a slow Tongue, that so he might avoid carrying the commanded Message to Pharaoh; GOD tells him, *Aaron thy Brother can speak well, he shall be to thee instead of a Mouth.* So we also, when we shall pray, are dull and slow of Speech, and therefore must fly to Christ, our Heavenly Aaron, who is to us instead of a Mouth. Therefore Christ commands us to pray in his Name, who is our eternal High-Priest, *having an everlasting Priesthood,* (Heb. vii. 26.) *interceding for us,* (Rom. viii. 24.) *in whom we have Boldness, and Access with Confidence by the Faith of Him.* Eph. iii. 12.

11. THE second Help is the Holy Spirit. Zech. xii. 10. *I will pour out upon the House of David, and*



and the Inhabitants of Jerusalem, the Spirit of Grace and Supplication. This Spirit is given us as a Testimony of the Divine Grace, and our Adoption. Hence St. John says, *By this we know that we are in GOD, because He hath given us of his Spirit.* And St. Paul, *Ye have not received the Spirit of Bondage, but the Spirit of Adoption, whereby we cry, Abba, Father.* For the Spirit beareth Witness with our Spirit, that we are the Sons of GOD. He was typified by the Anointing of the Priests under the Law, in Imitation of whom, GOD hath anointed us with the Spirit of Christ, That we should offer to Him daily the Calves of our Lips.

12. THE *third* Help to strengthen us in Prayer, are *The Promises of GOD.* *Call upon me in the Day of Trouble, and I will deliver thee. He shall call upon me, and I will hear him. Before they call, I will hear.* The Eyes of the LORD are over the Righteous, and his Ears are open to their Prayers. *Whosoever shall call upon the Name of the LORD, shall be saved. Ask, seek, knock. The LORD is rich in Mercy, (Eph. ii. 4.) to all that call upon him.*

13. THE *fourth* Help in Prayer is the Remembrance of those Saints, whose Prayers GOD hath heard. Look at the Examples of the Antients, and be strengthened. And we must needs be so, when we reasonably call to mind Examples of GOD's former Providence, and Assistance. Upon this Foundation, all the Prophets of old built their Prayers. When GOD was angry with Israel for the Golden Calf, and said to Moses, *Let me alone, that my Wrath may wax hot against them, and I may consume them; Then Moses his Chosen, stood before Him in the Gap, [putting GOD in Mind of his former Mercies,] saying, LORD, why doth thy Wrath wax hot against thy People, which Thou hast brought*

brought forth out of the Land of Egypt, with great Power, and with a mighty Hand? Wherefore should the Egyptians speak and say, For Mischief did He bring them out, to slay them in the Mountains, and to consume them from the Face of the Earth? Turn from thy fierce Wrath, and repent of this Evil against thy People. And the LORD repented of the Evil which He thought to do against this People.

14. THE fifth Comfort in Prayer is, The tender Love of GOD to Mankind, and his Promises to help the Afflicted. GOD does not, like proud, insolent Men, despise the Miseries of the Distressed. For GOD judgeth not, as corrupt Man judgeth. He hath not Eyes of Flesh, nor doth He see as Man seeth. It generally happens among us, that the more need a Man has of Friends, the fewer he finds. On the other Hand, GOD has a more tender Regard for him that is Destitute and Afflicted. The LORD is nigh to them that are of a contrite Heart, and will save such as be of an humble Spirit. That thou mayest take the Matter into thine Hand; the Poor committeth himself unto Thee, for Thou art the Helper of the Friendless. And indeed, such as they, are the proper Objects of Divine Mercy. And to shew the Certainty of these Promises, the holy Psalmist, Psalm cxlvi. 7, 8, 9. recites the several Kinds of Affliction, to which GOD more particularly engageth his Mercy. The LORD helpeth them to Right, that suffer Wrong. The LORD feedeth the hungry. The LORD looseth Men out of Prison. The LORD giveth Sight to the Blind. The LORD helpeth them that are fallen. The LORD careth for the Righteous. The LORD careth for the Stranger. He defendeth the Fatherless and Widow.

15. WHAT we have said upon this Head is elegantly comprized in the Prayer of Daniel, Ch. ix. 4, &c. O LORD our GOD, that hast brought thy People

*People forth out of the Land of Egypt with a mighty Arm: [Here is the putting GOD in Mind of his former Mercies.] Hear, O GOD, the Prayer of thy Servant, and cause thy Face to shine upon thy Sanctuary that is desolate, for the LORD's Sake. [This is pleading the Name and Merits of Jesus, the Messiah.] O LORD hear, O LORD forgive, O LORD, hearken and do. [These are the Groans of the Holy Spirit.] O my GOD, incline thine Ear, and hear; open thine Eyes, and behold our Desolations; [in regard of his Promise] because for our Sins, and the Iniquities of our Fathers, Jerusalem and thy People are become a Reproach to all that are round about us. [Here is a Confession of Sin, and Acknowledgment of their Misery.] For we do not present our Supplications before Thee, for our Righteousness, but for thy great Mercies. [This is an Acknowledgment of Man's Unworthiness, and God's Mercy.]*



## CHAP. V.

### Of PATIENCE.

**T**RUE Christian PATIENCE is that Virtue, by which, in all Afflictions, that cannot with a safe Conscience be avoided, we resign our selves to the Divine Will, and submit entirely to it, chusing rather to suffer the greatest Evils, than murmur against God, or let go our Dependence on Him.

2. THE first Ground of this Virtue is, The Council and Will of God, by which we are fore-ordained to Sufferings and Afflictions. As God appointed

appointed his own Son for the Sufferings of the Cross, that thereby He might bring Him to Glory; so has He appointed to all the true Members of *Christ*, every one his Cross, without which they cannot be Partakers with their Head. To each of these He has marked, measured, and as it were weighed out, his exact Portion of Affliction, which they cannot escape, much less shake off by Impatience; but may make it easy by humble Submission.

3. THE Expectation of everlasting Happiness is another Argument to support our Patience. *For as the Husbandman waiteth for the precious Fruit of the Earth, and bath long Patience for it, 'till he receive the early and the latter Rain; comforting himself under all his Toils with the Hopes of a plentiful Harvest; so should Christians learn to possess their Souls in Patience; since the great Harvest is at Hand, that shall repair all our Losses, and give to every one of us the Fruit of our Labours. For as the Husbandman does by no Means reckon his Seed lost, tho' it be for a while buried in the Earth; so when Providence is pleased to take from us our Lives, our Friends, or Estates, we must not look upon them as lost, but as sown in Hope of the great Day of Harvest, where we shall reap to Eternity, if we faint not.*

4. THE third Support of Patience is, *The Truth and Faithfulness of God.* By the Consideration of which, *we ought to strengthen our Hearts.* For as we use to tie a tender Tree to some other Tree, that it may not be broken by the Winds; and to cast Anchor in a Storm, to fix the Ship, that it may not be driven by the Tempest; so ought we to join and apply our faint and weak Hearts to the firm Pillar of God's Word, and fix the Ship of our Souls, by the *Anchor of Hope*, that it sink not.



How many Promises of Divine Assistance have we in the holy Scriptures? And how many Instances of strange Deliverances have we daily before our Eyes? And what Variety of Methods has GOD to deliver us? How many has He preserved in Pestilence and Famine? How many hath He delivered from the Peril of the Sword? Yea, He can turn the Hearts of our Enemies to Peace, or disappoint the Designs of our most malicious Adversary.

5. FOURTHLY. We may set before our Eyes the Examples of holy Men, as *Abel, Noah, Lot, Abraham, Isaac, Jacob, Joseph, David, Job, and Moses*: The Sufferings and Trials of the Apostles, and all the noble Army of Martyrs? Should you ask all these, By what Way they entered Heaven? They will all answer, *By the Way of the Cross*. Neither did *Christ* Himself enter any other Way. So says *St. Peter*, *Christ suffered for you, leaving you an Example, that ye should follow his Steps: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously.* So great was the Patience of our Blessed Redeemer, that though the Sun hid its Head at the Time of his Passion; though the Earth trembled, and the Rocks rent, yet He, still hanging upon the Cross, murmured not against his Enemies, but prayed for them, begging that they might be saved by that Blood which they so unjustly shed.

6. AND if this be the Lot of the Children of GOD, that He correcteth every one whom He loveth and receiveth, it follows, that we must either suffer, or quit our Title to be the Sons of GOD. And if our Heavenly Father spared not his own Son, though without Sin, but chastiz'd Him with the Rod of Affliction; canst thou, who art but an adopted Son, and polluted with innumerable

merable Sins, expect to escape it? Moreover, if God bear so patiently with our Provocations, how much more patient ought we to be, when we are punished for our Good? *Let us rather rejoice, as St. Peter advises, inasmuch as we are Partakers of Christ's Sufferings, that when his Glory shall be revealed, we may be glad also with exceeding Joy.* Forasmuch then as in this Valley of Tears, no Man can be perfectly free from Afflictions, let us consider, how we may find Help and Comfort in the Hour of Temptation.

7. THE first Comfort is, the Consideration of the Divine Providence, which lays the Burden upon us. *The LORD killeth, and the LORD maketh alive: He bringeth down to the Grave, and bringeth up.* 1 Sam. ii. 6. *Prosperity and Adversity, Life and Death, Poverty and Riches, come of the LORD.* Eccclus. xi. 14. *The LORD gave, and the LORD hath taken away.* Job i. 22. *Are not two Sparrows sold for one Farthing, and not one of them falleth to the Ground without your heavenly Father.* Matt. x. 29. *I form the Light, and create Darkness: I make Peace, and create Evil.* Isa. xlv. 7. *Happy is the Man whom GOD correcteth; therefore despise not thou the Chastening of the Almighty; For He maketh sore, and bindeth up: He woundeth, and his Hands make whole.* Job v. 17, 18. It is therefore a foolish Thing to be angry with those whom God makes the Instruments of our Correction. *Wherefore doth a living Man complain? Lam. iii. 39. A Man, for the Punishment of his Sins; Let us search and try our Ways, and turn again to the LORD.* For this is the Design of God, that we should repent, and not murmur against Him that afflicts us.

8. A Second Spring of Comfort is, *The Presence of GOD with us under the Cross.* GOD has no  
I 2 where

where declared, that He dwells with the Jovial and the Merry, but with the Afflicted and Sorrowful. *Isa. lvii. 15. I dwell in the high and holy Place, with him also that is of a contrite and humble Spirit. Fear thou not, for I am with thee; be not dismayed, for I am thy GOD. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right Hand of my Righteousness. When thou passest through the Waters, I will be with thee; and through the Rivers, they shall not overflow thee; when thou walkest through the Fire, thou shalt not be burnt; neither shall the Flame kindle upon thee.*

9. THE Blessed Apostle St. Paul, meditating on these, and on the tender Mercies and Compassions of our Heavenly Father, to all Afflicted Sinners, breaks out into Words, full of Joy and Thanksgiving: *Blessed be the GOD and Father of our LORD Jesus Christ, the Father of Mercies, and GOD of all Comfort; who comforteth us in all our Tribulation, that we may be able to comfort those that are in any Trouble, by the Comfort wherewith we our selves are comforted of GOD. For as the Sufferings of Christ abound in us, so our Consolation also aboundeth by Christ,—Knowing that as you are Partakers of the Sufferings, so shall ye be also of the Consolation. 2 Cor. i. 2, &c.*

10. IN these Words the holy Apostle gives Thanks to GOD, for that no Adversity does befall us, but GOD supports us under it by his Divine Comfort, which is generally more abundant than our Sufferings. And this he confirms by several Arguments.

11. THE first is, because GOD is the Father of Mercies, which is the most comfortable Appellation that can be conceived. For He shews himself a Father, not only in Name, but in Sincerity

rity and Truth, to all afflicted Souls. Do but consider what are the *Properties* of a Father, and that they all belong to GOD, our Heavenly Father. It is the Part of a Father, (1.) To love his Children. (2.) To take Care of them. (3.) To feed them. (4.) To defend them. (5.) to correct and instruct them. (6.) To pity their Infirmities. (7.) To be tender of them. (8.) To give them Portions. To illustrate this yet more perfectly: St. Paul, by a most significant Epithet, calls Him, *The Father of Mercies: i. e.* The eternal Fountain of all that Tenderness and Affection that is diffused through the Hearts of so many Thousand Fathers. Hence it follows, that no Cross can befall the Children of GOD so great, as is the Comfort that arises from the *Father of Mercies*.

12. THE *second* Argument is contained in this Expression, *The GOD of all Comfort*. Because, He overflows with eternal and infinite Comforts. For as GOD is the eternal and infinite Good, and our Crosses are finite and temporal, What can proceed from that eternal Good, but a perpetual Spring of Comfort; not only equal, but superior to our greatest Affliction?

13. THE *third* Argument is, *The Example of St. Paul*, and all the Saints. GOD (saith he) *comforteth us in all our Tribulation*. The holy Martyrs Examples, which our Heavenly Father hath set before our Eyes, to teach us, (1.) That the Cross is the Sanctuary and Mystery of the true Christian. (2.) His Heavenly and Spiritual Glory. (3.) His Victory over the World and the Devil. (4.) His Preparation for the Kingdom of Heaven. (5.) That without the Cross no Man can enter into the Kingdom of GOD. (6.) That the Cross is the Image of *Christ*. (7.) That it is an exalted and sublime Mystery, in which lies hid the highest



Wisdom and Providence of GOD. But as Flesh and Blood cannot comprehend this, so neither can it taste the Heavenly Manna, hidden in the Word of GOD, but by the Cross. Hence also it follows, that the Divine Comforts are greater than any Human Sufferings.

14. THE fourth is expressed in these Words, *That we may be able to comfort those that are in any Trouble, by the Comfort wherewith we our selves are comforted of GOD.* Now, how did GOD comfort the Apostles? And how do they comfort us again? Certainly by the gracious Promises in his Holy Word. Hence it is said, *Rom. xv. 4. Whatsoever Things were written, were written for our Learning, that we, through Patience and Comfort of the Scriptures, might have Hope.* Now whosoever reads the Word of GOD as he ought, must needs observe how familiarly GOD vouchsafes to treat with us; what Abundance of Grace; how many spiritual and eternal Blessings, He promises to bestow upon us: So that we must needs confess, that this one Comfort is enough to outweigh all the Sufferings of Human Life. Indeed, the Word of GOD does so overflow with Heavenly Consolations, that the Heart of Man is too narrow to receive them. It is like the Cruise of Oil, which, by the Blessing of *Elisba*, produced more Oil than they had Vessels to receive. Yea, it often happens, that one single Word of Holy Scripture, can comfort a Man more, than the whole World, or the Devil himself, can distress him. *The River of GOD is full of Water, saith David, Psal. lxxv. 10.* So full that no Man can draw it dry. It is not without Cause, that GOD calls Himself, *Jer. ii. 13. The Fountain of Living Waters.* And so, *Psal. xxxvi. 10. With Thee is the Well of Life, and in Thy Light shall we see Light.* And who can be so foolish as to think, that the Fountain of Sin

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and Death doth more abound with Afflictions, than the Fountain of Life doth with Comforts?

15. THE *fifth* Ground of Comfort is, that the Apostle calls the Cross of the Faithful, *the Cross of Christ*. And that (1.) because all the Faithful are spiritual Members of the LORD *Jesus Christ*. And as the Head feels all the Pains of every Member of the Body, by a Sympathy arising from its Union with them; so *Christ*, who is our Spiritual Head, feels all the Crosses and Sufferings of every Member. (2.) Because *Christ* dwells in his faithful Servants, and is vitally united to them; therefore also He suffers in his Members, sharing in all their Sufferings and Persecutions; as He witnessed by a Voice from Heaven; *Saul, Saul, Why persecutest thou Me?*

It now remains that we speak of the *Means*, by which we may be Partakers of these Comforts.

16. THE *first* is, *True Repentance, and Confession of Sin*. For without this, the Soul is not capable of Comfort; according to that Saying of *Christ*, *They that are Whole have no Need of a Physician, but they that are Sick*. On the other Hand, a Soul that is under a true Sense of Sin, has a real Sight of the many Miseries, into which it has cast him, and therefore murmurs not against God, but abhors it self and its own Iniquities, and confesses that God is just in all that He has brought upon it. And whoever confesses his Sin, shall find a Stream of Consolation descending upon him from Heaven.

17 THE *second* Means is *Faith*, which hangs upon *Jesus Christ*, as the Infant doth upon the Mother's Breasts. It rests entirely on the Paternal Affection of the God of all Consolation. It holds fast

fast by *Jesus Christ*, as *Jacob* did by the Angel, saying, *I will not let thee go, except thou bless me.* This is that which, through *Christ Jesus*, overcometh Sin, Death, the World, the Devil, and all its Enemies. *For all Things are possible to him that believeth.* And he that believeth shall see the *Glory of God.* John xi. 40.

18. THE third Means is *Prayer*; which is a Divine Converse with *God*. For as it is a great Ease to an afflicted Soul, to communicate its Sorrows to a faithful Friend; so are our Hearts refreshed, and comforted, by pouring them out before *God* in Prayer. *When I called upon Thee, Thou heardst me, and renewedst my Soul with much Strength.* Prayer offered up in the Name of *Jesus Christ*, is like *Jacob's Ladder*, on which the Soul ascends from Earth to Heaven. And as soon as the Prayer ascends, the Angel of Divine Consolation descends back with it. Thus it was in the Agony of our Blessed *LORD*, who when *He* prayed more earnestly, Lo! an Angel descended from Heaven to strengthen Him. And we may assure our selves, that whensoever we pray according to his Will, we shall be strengthened according to his Promise.

19. THE fourth Means of obtaining Divine Consolation, is the *Praising God*. He that is daily employed in the Praises of *God*, lives the Life of an Angel; for they continually behold the Face of their Heavenly Father, and sing his Praises. This is the highest Joy; this is the Bread of Angels. Whence it appears, that praising and glorifying *God* must afford Joy to a devout Soul. Hence says *David*, *Psal. xxxiv. 1, 2. I will always give Thanks unto the LORD: His Praise shall ever be in my Mouth. My Soul shall make her Boast in the LORD; the Humble shall hear thereof and be glad.*

In

In which Place the Prophet joins the *Praise of* GOD and Spiritual *Joy* together; teaching us thereby, that the one is the Fruit of the other.

20. THE last certain Means of receiving Divine Consolation, is a diligent *Reading, Hearing, and Meditating on the Word of GOD*. For from the Word of GOD, as the true Fountain of Consolation, are to be drawn all Arguments and Grounds of Comfort; all Joy and Quiet of Mind, under all Kinds of Crosses and Afflictions. Hence also we learn, how these Comforts are to be obtained, *viz.* by true Repentance, solid Faith, ardent Prayer, and continual Praising GOD.



## CHAP. VI.

### Of H O P E.

**A**S *Faith* is nothing but a steady Assurance, by which the Christian depends perfectly and entirely on the Favour and Mercy of GOD promised in *Christ Jesus*; (Heb. xi. 1.) so *Hope* is a constant and patient Waiting for the Accomplishment of that Promise.

2. AND this is that Hope, which *maketh not ashamed*; being, as well as Faith, founded upon a firm, immoveable Basis. This is no other than GOD Himself, who never faileth those that wait for Him. And for the same Reason, his Peace, his Joy, his Rest, his Glory, and his Confidence, are eternal. On this Foundation he stands fixt and secure, amidst all the Crosses and Calamities of Life;



Life; and though the Rains descend, the Floods come, and the boisterous Winds blow upon him, he is fearless and unmoved, knowing that his *House is built upon a Rock.* Matt. vii. 25.

3. AND as *Hope* is built upon an immoveable Foundation, and the Things of this World are fleeting and uncertain; therefore, its Rest, its entire Dependance is on GOD alone, despising the Pleasures, and Glories of the World. *They that trust in the LORD, shall be even as the Mount Sion; that shall not be removed, but standeth fast for ever. As the Hills stand about Jerusalem; even so standeth the LORD round about his People.* On the other Hand, they whose Hopes are founded on the Riches, Honours, or Pleasures of this World, are perpetually exposed to Fears, Cares, and Calamities; lie at the Mercy of every Blast of unconstant Fortune, by which they are tossed to and fro, and depend upon the World for every quiet Moment they enjoy.

4. TRUE Hope is best learnt under the Discipline of the Cross. This discovers the inmost Recesses of the Soul, and shews us whether the Hope that is in us be true or false. By this Touchstone, we often find, that our Hopes have not been so much fixt upon GOD, as upon the Favours and Blessings He bestows; that we have built upon the Sand, and idolized the Creature. For so great is the Blindness of our Nature, that we often rest in the Creatures, instead of raising our Minds from them to the Creator, as He designed. For to this Intent only doth GOD bestow on Man so many and great Blessings; that by the Gifts he may be drawn to the Giver, and learn to know, love, fear, and trust in GOD alone. But so great is our Corruption! We are not for serving GOD for Nought; not for his own Sake, but for what He bestows.

5. NAY,

5. **NAY**, we sometimes proceed so far, as to trust in our selves, and depend on our own Power, Strength, and Abilities. Then it is that God in meer Mercy interposes, and breaks us in Pieces; humbles, and confounds us, and so empties us of our selves, that we may be filled with all the Fullness of God. Which we cannot be, without being first emptied of that Arrogance, and Self-conceit, which stand in perfect Opposition to the Grace of God. Hence it appears, that Hope is a *Militant Virtue*, fighting against all that Confidence in our selves; all that Self-exaltation upon the Score of our own Gifts, Merit, Righteousness, Prosperity, Honours, and Riches, in which the natural Man reposes all his Confidence. The Business of Hope is to oppose and conquer all these Delusions of the Devil, and to seek its Rest in the Sanctuary of God.

6. It follows, that *Hope*, as well as Faith and Charity, has only God for its Object. And whosoever aims at any other Mark, or places his Hope in any other Being, is destitute of the Hope of a Christian. So then, these three Virtues, *Faith, Hope and Charity*, are in the highest Sense *Spiritual*; admitting no earthly Mixtures, but fixed entirely on God, who is their Author and Finisher; their eternal and invisible Basis. To this refers that Passage of St. Paul, Rom. viii. 24. *Hope that is seen, is not Hope; for what a Man sees, why does he yet hope for?* Whosoever therefore places his Hope upon any Thing that is visible, has not the invisible God for his Foundation or Support; but rests upon a Shadow. And when the visible World, shall sink into Nothing, by Consequence, his Hope must perish.

7. **CONSIDER** this, O Man, and suffer thy self to be led into a firm and lasting Peace. Eternity

is unchangeable, ever constant, always the same; but Time is Nothing but Change and Revolution. The brightest Day declines and sets in Darknes. Weeks are swallowed up in Months, and Months in Years; and the most delicious Springs; the most Fruitful Summers, languish and sink, by Degrees, into desolate and uncomfortable Winters. And not only this, but even all the Elementary Bodies are in a State of Change and Uncertainty; always shifting Forms, and revolving from one Appearance to another; not to mention the continual, never-ceasing Motion of the Heavens. So that this World cannot be the Region of Rest. For whatsoever is subject to Time, is continually passing, wearing, and vanishing. In a Word, ALL IS VANITY. *Ecc. i.* And we shall never rest but in Eternity. And though all Men both good and bad, are eagerly engaged in the Pursuit of Peace and Tranquillity, yet they, and they only, shall find it, who have learned to lose and resign themselves in *Christ*, the eternal Rest of Souls.

8. MOREOVER, the Christian's Hope is often tried, not only by the Loss of Temporal Things, but also by the With-holding the Communications of Divine Grace and Favour; that seeing ourselves deprived, even of those most excellent Blessings, on which we are apt to depend, our Hope may arrive at the highest Pitch of Purity, and rest on God alone. And in such a Case, *We must hope, even against Hope*, as we read *Abraham* did. Here a Man, with his blessed Redeemer, seems deserted and forsaken, not only by Man, but by God Himself. And this is the truest Test and Probation of the Christian's Hope.

9. FOR, whereas in other Afflictions, our Patience, Humility, Devotion, and Charity are principally exercised; in these spiritual Trials, our  
Hope

Hope is eminently proved and tried, whether it be sincere or not. In which Probation, tho' a Man be perfectly despoiled of all his Temporal and Spiritual Enjoyments, yet shall he at last triumph *in that Hope which maketh not ashamed.* And though the Soul that is thus tried, be sometimes ready to fall into Impatience, Murmuring, or Blasphemy; yet there remains some gentle Breath of Hope, arising from the Ground of the Heart, by the Power of the Divine Spirit, which contradicts and opposes those diabolical Suggestions. When this Combat is over, *His Transgressions are forgiven, and his Sins are covered, and he himself is like a Brand plucked out of the Fire, (Zech. iii. 2.) or like a Piece of an Ear taken out of the Mouth of a Lion. Amos iii. 12.* Now this Impatience being involuntary, and being opposed with Sighs and Groans unutterable, ought by no Means to be called Despair; considering withall, That this is the sharpest Conflict; the severest Trial of the Christian's Hope; and these are the *unutterable Groans* which St. Paul mentions.

10. THEY that undergo these Trials, are near and dear to GOD. These Disciples of the Cross, are his dearest Children, as we may see in the Examples of *Job* and *David*. For by being thus stript of themselves, they are purified, as Gold in the Refiner's Fire; and being thus cleansed from all their Dross of Pride, and Vain-glory, they shine in the Glory of the Divine Image, like a beautiful Jewel set in the purest Gold.

11. WHEN Affliction has taken every Thing else from us, GOD alone cannot be taken from us. Yea, Affliction is so far from separating us from GOD, that it rather brings us to GOD, and Him to us. 'Tis Hope therefore that preserves us in Calamities, that we are not consumed. But as

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the Soul came naked out from GOD, so must she return thither again naked, and void of all Love of the Creatures. And when a Man passes out of himself and all the Creatures, whither can he go, or where can he rest, but in the Hands of his GOD, who comprehendeth and upholdeth the World, and all that is therein? *Isa. xl. 12.* Who-soever therefore bids farewell to the World, and is void of all Love of the Creatures, having his Heart fixed on no earthly Thing, but is perfectly free, and at Liberty; resigning himself and all his Concerns into the Hands of GOD, and being content under every Dispensation of Providence, he may be truly said to rest in GOD. But for as many as are entangled in the Love of the Creatures, being Slaves to their own Wills, and resting in them, they are doubtless, in the high Road to Destruction; and in the End, shall lie down in Sorrow.



## CHAP. VII.

*Comfort for those that are weak in Faith,  
and strongly tempted.*

**B**ECAUSE this Weakness of Faith is a very grievous Temptation; therefore has the Holy Spirit furnished us with strong Consolations against it; which ought deeply to be rooted in our Mind, that we may apply them in the Hour of Temptation.

AND, *First*, GOD doth not despise, or reject our weak Faith; but cherishes, strengthens, and at  
last

last crowns it with a blessed Conclusion. In this Sense we are to understand those golden Passages, *Isa. xxv. 4. Thou hast been a Strength to the Poor, a Strength to the Needy in his Distress, a Refuge from the Storm, a Shadow from the Heat. Isa. xxxv. 3, 4. Strengthen ye the weak Hands, and confirm the feeble Knees. Say to them that are of a fearful Heart, Be strong, fear not: Behold your GOD will come and save you. Isa. xl. 29, 31. He giveth Power to the Faint; and to them that have no Might, He increaseth Strength. Isa. l. 4. The LORD GOD hath given me the Tongue of the Learned, that I should know how to speak a Word in Season to him that is weary. Isa. lvii. 15, 16. I revive the Spirit of the Humble, and the Heart of the Contrite Ones. Isa. lxi. 1. The LORD hath sent me to preach good Tidings to the Meek, to bind up the broken-hearted, and to comfort all that mourn.*

2. SECONDLY, Let us be assured, that whenever, in our greatest Infirmities, we can but think upon *Jesus Christ*, He will be with us. Thus it is said, *Exod. xx. 24. In all Places where I record my Name, (or, as it may be better read, where there is a Remembrance of my Name) I will come unto thee, and I will bless thee.* For we cannot so much as think upon GOD, without his special Assistance. Moreover, being engrafted into *Christ*, as Branches into the living Vine, we truly live in Him, and draw Life and Nourishment from Him. *Our Life*, and the Strength of our Faith, is hid *with Christ* in GOD. And the *Holy Spirit* witnesseth the same in our Hearts, by the Joy, Peace, and Comfort, which He produceth there. As therefore in the Old Testament, there was no Prophet but heard GOD speaking in him; so under the Gospel, there is no Christian but hears *Christ* speaking in him, and tastes the *Unction* of the Holy Spirit. And tho' thou hast not always so lively a Perception of this

in thy Heart, Yet greater is He that is in thee, than he that is in the World. 1 John iv. 4.

3. THIRDLY, When we are weak in Faith, let us look up unto *Christ Jesus*, our Redeemer, and merciful High-Priest, who offered up Himself for us on the Cross, and is still praying that our Faith may be strengthened: As He did for St. Peter, *I have prayed for thee, that thy Strength fail not.* Luke xxii. 32. To whom also He stretched out his Almighty Hand, when he thought himself sinking into the Sea. And (*John xvii. 11, 20.*) He saith, *Sanctify them in thy Truth: Neither pray I for them alone, (viz. the Apostles) but for those who shall believe on my Name through their Word.* For we have not an High-Priest that cannot be touched with a Feeling of our Infirmities; but that was in all Points tempted, like as we are, but without Sin: Who is at the Right Hand of God, who also maketh Intercession for us.

4. CALL then to Mind, that noble Saying of *Jeremiah*, (*Lam. iii. 32.*) *The LORD will not cast off for ever; but though He cause Grief, yet will He have Compassion, according to the Multitude of his Mercies. For He doth not afflict willingly, nor grieve the Children of Men.* Whence thou mayest learn, That though the LORD suffer thee to be afflicted for a Season, yet He will not cast thee off for ever. But perhaps thou wilt say, That the Thoughts wherewith thou art troubled, are not from GOD, but from the Devil. Now though it cannot be denied, that they are suggested to us by the Devil; yet it is also true, that the Devil can do nothing but by GOD's Permission. In this Case, look unto *Jesus*, whom our Heavenly Father suffered to be tempted by the same Adversary. The fiery Darts, which the Evil One cast at our blessed Saviour, came from himself, and not from GOD; but

but it was GOD that gave him Permission to assault Him as he did. And though our blessed LORD bore all this, yet did He still continue the dearly beloved Son of GOD: nor could the Tempter, with all his Art and Power, do Him the least Harm. Hear this, O afflicted Soul, and believe that thou also shalt be safe and unhurt, among all the fiery Darts of the wicked One.

5. BUT why does GOD suffer thee to be afflicted? It is certain, that the true, inward Taste of the Word of GOD, is accompanied with Joy, Peace, and Comfort, vastly exceeding any Comforts or Enjoyments of this Life. This is a Foretaste of eternal Life, arising from the true and living Knowledge of *Christ Jesus*; by which we discover the Heart of GOD, flowing with the most tender Compassion; inflamed with an ardent, sweet, and eternal Love towards lost Mankind. But so corrupt is human Nature, that it is too apt to be exalted above Measure, by the Abundance of these Divine Manifestations. This Perverseness of Soul, as it is directly contrary to the Method of our Salvation, so it is very hateful to GOD. This makes Him withdraw his Consolations from us, and hide Himself, for a Time, in thick Darkness. Hence we learn, How great a GOOD there is in GOD; that no true, solid, or constant Peace can be found but in Him. And this cannot be learnt any where, but in this experimental *School of Temptation*. And whosoever is unacquainted with this, knoweth not GOD and *Christ*, as They ought to be known.

6. AND would to GOD, that for his Glory, and our own Advantage, we would readily submit to this Visitation, which is designed for the Trial of our Faith, even as Gold in the Furnace is tried! I doubt not but we should quickly reap



the amazing Benefits of such a Purgation. The faithful Soul that can hold out, and not faint under it, comes forth glorious, like Gold out of the Fire, cleansed from all its Dross; so that neither Fire, nor Water, nor the Cross, nor Death, nor even Hell it self, can hurt it. Such a one will learn how to behave himself ever afterwards with Patience and Humility; to look up stedfastly unto GOD, the everlasting Fountain and Giver of all Goodness; and to embrace every Dispensation of Providence, (whether sweet or bitter) as his only Happiness; and in every Condition of Soul and Body to rejoice in GOD alone.

7. THOU then, after the Example of thy Saviour, be content to drink the Wine mingled with Gall, that thou mayest hereafter sit down with Him in the Kingdom of Heaven. Learn to bear *his Shame*, and thou shalt be a Partaker of his *Glo-ry*. Learn to be conformed to *Christ crucified*, that thou mayest be conformed to *Christ glorified*.

AND see that thou expect not Deliverance from any other than GOD himself, through our LORD *Jesus Christ*, who *hath overcome the World, and the Devil*. Fly unto *Jesus Christ*; from Him alone expect Help, Comfort, and Peace. Support thyself under the Conflict, with the comfortable Promises of *Jesus Christ*, that in due Time thou shalt conquer, if thou faint not. Thus He tells us, *Be of good Cheer, I have overcome the World*. And as all the Host of *Israel* triumphed in the Person of *David*, when he slew *Goliath*, and rent the *Philistines*; so the Victory of our LORD, is the Victory of all true Believers. Hence we are told, *Rev. xii. 10. Now is come Salvation, and Strength, and the Kingdom of our GOD, and the Power of his Christ: For the Accuser of the Brethren is cast down, which accused them before our GOD, Day and Night.*

Night. And they overcame him by the Blood of the Lamb, and by the Word of their Testimony. Whenever, therefore, thou findest thyself assaulted by the fiery Darts of the Evil One, and thy Soul afflicted with such Suggestions as these, *Thou art damned; Thou art undone; Thou art mine; God hath forsaken thee: 'Tis in vain for thee to Hope, Believe, or Pray any longer.* When thou findest thy self assaulted with these Kind of Thoughts, take Courage, and answer him boldly; *O thou Enemy of Mankind, what hast thou to do to condemn me? GOD hath not appointed thee to be my Judge; but the Faithfull shall judge the World, and thee, at the last Great Day.* 1 Cor. vi. 2.

8. AND because such is the Nature of this Spirit of Blasphemy, that a Christian is forced to *undergo* it against his Will; hence let him comfort himself, when he is tempted, that GOD *will never lay it to his Charge*, since it is not he that acts, but the Devil; and may therefore be assured, that such Thoughts shall never be imputed to him for Sin. For as People in a besieged Town cannot hinder the Enemy from throwing Fire into the Town, though they may do what they can to quench it, and hinder its spreading: Or as *Hезekiah*, (*Isa. xxxvi. 12.*) could not hinder the Blasphemy of *Rabshakeh*; so we cannot hinder the Devil from shooting his envenom'd Arrows at us. All that we have to do is, to take Care, not to suffer our Thoughts to vent themselves in blasphemous Words; but, on the other Hand, having set a Guard upon our Tongues, so to stifle these hellish Sparks, that they break not out into a Flame.

9. NOR is there so much as one Instance to be produc'd of any Man, that was forsaken of GOD under this Conflict. But, on the other Hand, it is certain, that He has always restored his Servants, *whom*

whom He has thus chosen in the Furnace of Affliction, to the same and higher Degrees of Grace, than those from whence they thought they had fallen. This ought to be great Matter of Comfort to us, that when the Hour of Temptation is ended, the Season of Joy and Redemption will quickly follow. Let no Man therefore faint under Tribulation, but bear the Indignation of the LORD for a little While, till the Sun of Righteousness arise upon him again with Healing and Consolation on his Wings. For there springeth up a Light for the Righteous, and joyful Gladness for such as are true of Heart.

10. A late Author, reckons these spiritual Afflictions and Trials among the singular Gifts and Favours of GOD, speaking thus of them. Upon the first Approach of these Temptations, GOD deprives a Man of all that He has given him; forcing him to descend into himself, and see his own Poverty and Weakness; and also trying him how he will behave himself in this naked and desolate State. And this is done, when a Man is perfectly forsaken; so that he knows nothing of GOD, his Grace, his Comforts, or the Gifts which He once bestowed upon him; but has now taken away, and hid them from his Eyes, so that he knows not whither to fly, or which Way to turn himself. When a Man is once brought into this State of Dereliction, there is Nothing better for him, than cheerfully and willingly to submit himself to the Order and Decree of GOD. It was indeed a great Thing in the holy Martyrs of old, to lay down their Lives for GOD; but then they were so abundantly strengthened by the Comforts of his Holy Spirit, that the most exquisite Torments were to them but trifling and contemptible, and Death it self had lost its Terrors. But to have GOD hide his Face, and deprive us of his Grace and Comfort, is a Martyrdom much greater than theirs. And this is when all the Sins,

all

all the Infirmities and Temptations, which a Man has long ago conquered, assault him afresh, with greater Rage and Violence, than when he was the Servant of Sin. In this Case, the best Way is, to suffer with Patience, and resign one's self entirely to the All-wise Providence of GOD.



## A P R A Y E R.

**S** P R E A D out thy Wings over me, O LORD, that I may flee under them, from the Face of the Enemy that pursueth me: And break thou the Heads of the great Dragon, whose continual Endeavour is, to deceive and devour the Souls which Thou hast created. Therefore we cry unto Thee, our GOD, deliver us from our daily Adversary, who, whether we sleep or wake, eat or drink, or whatsoever else we do, presseth in upon us; assaulting us Day and Night, and shooting his venomous Arrows at thy Servants; sometimes openly, and sometimes privily, to slay our Souls. Help me now, O LORD, the least and unworthiest of all thy Servants: Yea, make Haste, O my GOD, to deliver me. For behold how he watcheth continually against me, and never sleepeth, that he may pluck me from thy Hands. O behold what Infinite Snares he hath pitched before my Feet, and how he hath filled all my Ways with sundry Traps, to catch my Soul! But Thou art the GOD in whom I have trusted, my Rock, and my Strength; and under the Shadow of thy Wings I shall be safe, though even Thousands shall fall on one Hand or the other. Unto Thee my Soul therefore fleeth, that I may be preserved in this evil Day: O that thy Grace and



and Mercy may always prevent me, delivering me from the evil One, and all his Temptations; saving me from what is past; lifting me up from that which is present; and guarding me from that which is to come; and unravelling all his Snares before me, that being escaped I may give Glory to Thee for ever. Amen!



### A PRAYER for true Rest and Tranquillity of Soul.

**O** LORD Jesu Christ, Thou Prince of Peace! Thou most blessed Rest of faithful Souls! Thou hast said, *Come unto Me, all ye that travel, and are heavy laden, and ye shall find Rest to your Souls. In the World, ye shall have Tribulation, but in in Me, ye shall have Peace.*

ALAS! How often have I sought for Rest in the Things of the World, but have not found it! For my Soul being Immortal, cannot be satisfied with any Thing but Thee alone. O Immortal God, Thou and Thou alone, art the Rest of our Souls. The World, and all that is in it, is hastening to decay. They all wax old as doth a Garment, and as a Vesture, shalt Thou change them, and they shall be changed; but Thou art the same, and thy Years shall not fail. How then shall my Soul find Rest in such fleeting Things? Even as Thou my Almighty Creator, couldst Rest in no Creature but in Man; (for when Thou hadst made him, Thou didst rest from thy Works,) so the Soul of Man can find no Rest but in Thee.

O GOD

O GOD, my Soul cannot be satisfied but in Thee, *My Soul hungreth and thirsteth after Thee*, and cannot rest till it possess Thee. And Thou hast invited us, saying, *Whosoever thirsteth, let him come unto me.* O say unto me, "*Rise up, my Love, my Fair One, and come away; O my Dove, that art in the Clifts of the Rock, in the secret Places, in the Wounds of Jesus Christ.*"

O Thou Rock of my Salvation, in which my Soul trusteth and is at Rest! *Thomas*, thy beloved Apostle, could not rest, 'till he had thrust his Hands into the Place of the Nails, and into thy wounded Side. From these Wounds flow Fountains of Salvation, Streams of Peace, and Rivers of Divine Love.

O LORD *Jesu*, how ardent is thy Charity! how pure, how free from Deceit! how perfect! how spotless! how great! *how exalted! how profound!* how sincere, how hearty is thy Love! Suffer, I beseech Thee, my Soul to rest in this thy Love, in thy Heart, which is burning with the purest Flames of Love. Here let my poor Soul rest free from Fear of Danger or Disquiet. In Thee let all my Senses rest, that I may hear Thee sweetly speaking, O Thou highest Love! Let my Eyes behold Thee, O Thou Celestial Beauty! Let my Ears hear Thee, Thou most Harmonious Musick! Let my Mouth taste Thee, Thou incomparable Sweetness! Let the refreshing Odours of Life breathe upon me from Thee, Thou most noble Flower of Paradise! Let my Arms hold Thee fast in the Embraces of Love! Let my Heart rejoice in Thee! Let my Will desire Thee alone, Thou only Joy of my Heart! Let my Understanding know Thee alone, O Eternal Wisdom! Let all my Desires, all my Affections, rest in Thee, O Blessed *Jesu*, my Love, my Peace, and my Joy!

TAKE

TAKE out of my Heart every Thing that is not thy Self. Thou art my Riches in Poverty; My Praise and Glory against Reproaches; my Strength in Infirmary, and my Life in Death. And how then shall I not rest in Thee, who art my *All in All*? My *Righteousness* against Sin; my *Wisdom* against Folly; *Redemption* from Condemnation; *Sanctification* from my Uncleanness? Come unto me, and let my Soul rest in Thee; keep thy Sabbath in me, that I may hear what Thou wilt say in me! that I may perceive Thee living in me, O my Life! And be comforted, refreshed, and enlightened by thy Presence, O Thou, who art my Comfort, my Delight, my Joy, and my everlasting Light!

LET me, I beseech Thee, surrender my *whole Heart* to Thee, since Thou hast given me all thine. Let me go out of my self, that I may enter in Thee. Cleanse my Heart, and empty it of the World, that Thou mayest fill it with thy Celestial Gifts! O *Jesu*, the Rest of my Heart, the Sabbath of my Soul! Lead me into the Rest of a blessed Eternity, *where there are Pleasures at thy right Hand for evermore.* Amen!

6 JY 64

The END of the SECOND BOOK.

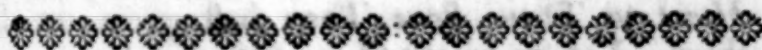




O F  
TRUE CHRISTIANITY.



The THIRD BOOK.



*The* INTRODUCTION.

AS there are different Stages and Degrees of Age and Maturity in the Natural Life; so there are also in the Spiritual. It has its first Foundation in *sincere Repentance*, by which a Man sets himself heartily to amend his Life. This is succeeded by a *greater Illumination*, which is a Kind of middle Stage. Here, by Contemplation, Prayer, and Bearing the Cross, a Man is daily improving in Grace, and growing up to Perfection. The last and most perfect State, is that which consists in a most *firm Union*, which is founded in, and cemented by *pure Love*. This is that State which St. Paul calls (*Eph. xiv. 13.*) *The perfect Man*, and *the Measure of the Stature of the Fulness of Christ*.



2. To explain these *three* different *States*, is the Design of these *three Books*; so that the whole Body of Christianity is explained in them, as far as is necessary. As for the *fourth Book*, I thought fit to add it to the rest, to shew how harmoniously the Holy Scripture, the Person of *Jesus Christ*, the human Nature, and the whole Creation, conspire and agree together: And how all Things center in the One, Eternal, and Living ORIGINAL, which is GOD.

3. THE Design of this *third Book*, is to instruct us, how *to seek and find the Kingdom of Heaven within us*.

4. To know *Christ* with our Understanding, and not to love Him, is nothing Worth. On the other Hand, *it is infinitely better to love Him, than to be able to dispute and discourse about Him*. Let us learn, therefore, so to seek *Christ* with our Understanding, that we may love Him with the whole Strength and Power of our Will. By this we may be assured, that we know Him truly, if our Knowledge be productive of Love. Otherwise, we may be said indeed to find and know Him, but it will be to our Condemnation. So our blessed LORD tells us, (*Matt. vii. 21.*) *Not every one that saith unto Me, LORD, LORD, shall enter into the Kingdom of Heaven*. Moreover, there are two Ways of obtaining Wisdom and Knowledge. The one consists in *Reading and Disputing*; the other in *Prayer and Charity*. The one makes us *Learned*, the other *Holy*. And between these there is a great Difference. If thou take the *first Method*, thou wilt never find thy internal Treasure; if thou take the *latter*, thou canst not be disappointed.

5. AND how Glorious, how Happy a Thing is it, that our chief Treasure, *viz. The Kingdom of GOD*,

GOD, is not to be sought without, but to be found within us; that we continually carry it about with us; and that neither Men nor Devils can rob us of it? And that this is not to be obtained by profound Learning, Skill in Languages, or Variety of Books, but by a devout and humble Spirit? Here then let us exercise our greatest Care and Diligence, and turn our Thoughts inwards to that hidden, celestial, and eternal Good; that Divine, that incomparable Treasure. Why do we spend our Time and Pains in the Pursuit of external Comfort, whilst so great a Treasure as the Kingdom of GOD, with all its Blessings, lies neglected within us? For in our Heart and Soul is the true School of the Holy Spirit; the true Habitation of the Blessed Trinity; the very Temple of GOD; where He desires to be worshipped in *Spirit and Truth*.

6. FOR tho' GOD, by his universal Presence, is in all Things; (tho' not included in them, but after an incomprehensible Manner filling Heaven and Earth) yet in a particular and proper Sense, He dwells in the Soul of the enlightened Christian; taking up his Seat and Habitation there, as it were, in his own Image and Similitude. Here He operates in a Way suitable to Himself, answering and assisting every Groan and Sigh of the devout Soul. For how is it possible He should deny any Thing to him with whom, and in whom, He lives? There is nothing more pleasant to Divine Love, than to communicate itself to all that unfeignedly seek it.

7. BUT in order to this, the Soul must be at Rest; which it can never be 'till it be disengaged from the World. This the *Heathens* themselves were sensible of; and accordingly one of them tells us, *That the Soul is incapable of Wisdom, 'till it is*

*composed, and at Rest.* There is a fine Passage in St. Cyrian, to this Purpose. *This, says he, is the true Rest and Security of the Soul, when a Man, being delivered from the Storms and Tempests of the World, raises his Heart and Eyes unto GOD, and endeavours to be like Him.* By this he comes to understand, that all which the World calls beautiful and valuable, is truly bidden in his own Soul; so that he neither expecteth, nor desireth any Thing from without. O celestial Treasure, to be delivered from the Chains and Fetters of this World! O chief and boundless Good, not to be obtained by any Labour of ours, nor by our Interest with the great Men of this World; not to be gained by our Industry and Study; but solely and entirely by the Grace and Favour of GOD. For as the Light of the Sun proceeds from itself; the Day breaks from itself; the Fountain springs from itself; the Rain falls from itself, and waters the Earth; so the Holy Spirit descends freely into that Soul, which has raised itself from the World unto GOD.

8. THIS Self-reflection often gives us a View of the inward Treasure of our Souls, though but for a Moment. And one such Moment vastly exceeds all the Happiness of Heaven and Earth, and all the Creatures. Hence St. Bernard truly observed: *That the Soul which has once learnt to descend into itself; to seek the Face of GOD, and taste the Sweetness of his Presence in the inmost Recesses of the Heart, will think it more tolerable to suffer even the Pains of Hell for a Season, than, after having tasted the experimental Sweetness of this Divine Exercise, to return again to the Pleasures, or rather, to the wearisome Gratifications of the World and the Flesh; arising from the insatiable Cravings of the inferior Appetites.* In short such a Soul not only finds the highest Happiness, by finding in its self the Presence of GOD; but also the deepest Misery, in being deprived of it. By this the true Christian

is fully instructed, that by dying to the World, he lives in GOD; and on the other Hand, that the more he lives to the World, so much the more he dies unto GOD: That the Soul that is dead to the World, truly lives unto GOD, and is his Darling and Joy; or, as the Song of Solomon expresses it, *better than the Taste of Wine, or the Smell of all Spices.* Cant. iv. 10. On the other Hand, the Hearts of worldly Men are but four Grapes, *as the Grapes of Sodom, which are as Gall, and their Clusters bitter.* Deut. xxxii. 32.

9. Now the Soul that is dead to the World, may be discovered by these Tokens. “It resigns  
“its own Will to the Will of GOD in all Things;  
“it suppresses Self Love; it mortifies the Desires  
“of the Flesh; it avoids worldly Pleasures; it esteems it self the vilest and meanest of all Men;  
“and is not apt to judge or censure his Neighbour. Such an One refers all his Injuries and  
“Wrongs to the GOD of Righteousness, to whom  
“Vengeance belongeth. He is not puffed up with  
“the Applause of Men, nor dejected with their  
“Revilings. In a Word, he bears every Thing  
“with Patience, without Repining or Complaining.”

10. BEHOLD, *in this Mortification consists the true Perfection of the Christian Life.* Perfection is the denying our own Will; the Contempt of the Pleasures and Profits of this Life; the Acknowledging our own Vileness; constant Resignation to the Will of GOD, and unwearied Love for our Neighbour. In a Word, it is that Love, which thinks of nothing, seeks nothing, desires nothing but GOD. I beg the Divine Grace both upon thee and me, that it may please Him to begin, strengthen and perfect his good Work in us, to the Praise and Glory of GOD. *Amen!*





## C H A P. I.

*Of the Treasure of the enlightened Christian.*

**T**HAT the Hearts of the Faithful, are *the Habitation of the ever blessed Trinity*, is largely attested in Scripture. But alas! who is there that understands, values, or enquires after this immense and hidden Treasure? Wherefore, I thought it worth my while to explain at large, the spiritual and heavenly Dignity of the true Christian, and to instruct every one how to seek and find this sublime Treasure in themselves. The Foundation of this Doctrine has been already laid down and demonstrated in the *first Book*; proving how *the Word of GOD, through Faith, does exert its Power in the Heart of Man*. And in the *second Book* it has been shewn how GOD discovers Himself to the devout Soul, as the highest Love, Goodness, Beauty, Holiness and Wisdom.

2. BUT as this high Treasure cannot be perceived or understood, but in *the Quiet of the Soul*, in which the Holy Spirit teaches us inwardly by the Meditation of the Word, in which He enlivens and enlightens us; in which *He searcheth all Things, even the deep Things of GOD*; we must first of all learn, how to bring the Soul to the quiet State of internal Rest; how this hidden Treasure,  
this

this Pearl in the Field of our Hearts, is to be sought for by *Introversi*on into our selves, or rather, into GOD. And this is the inward Sabbath of an Heart *cleansed and purified by Faith*, and enlightened by the Holy Ghost. From this Treasure of the Spirit and Kingdom of GOD, hidden in the faithful Soul, sprang the Wisdom of all the enlightened Souls, Patriarchs, Prophets, and Apostles, that have ever been since the Foundation of the World. This Pearl then is worth looking after; this Field is worth Tilling; and this *Gift* of the Spirit *must be stirred up* in us, as a Spark of Fire, which by continual Application of Breath, is blown up into a bright Flame.

3. BUT that thou mayest more fully and distinctly apprehend, how the Children of GOD are to be drawn from the exterior to the interior Man, or the Ground of the Heart, that they may search, know, purify, and change it; and keep their spiritual Eyes fixt upon GOD, and his Kingdom in the inmost Recesses of the Soul: I shall first of all more generally in this Chapter, and afterwards, more particularly, touch upon, and explain the several Heads of this Doctrine. GOD, and the Kingdom of GOD, are purely to be enjoyed, sought for, and found in the Ground of the Heart; *that is*, whatsoever the Holy Scripture, and its true Interpretation, discovers outwardly; all that ought to be really, spiritually, and truly felt and experienced in the Ground of the Soul.

4. BUT forasmuch as a general Account of this will not be sufficient for the Simple and Unlearned, to bring them to this fundamental Knowledge of themselves, and a true Relish of the solid Principles of Theology; I shall descend to a more particular Explication, and desire them to observe the  
Five

*Five* \* chief Heads of the Catechism; and to Remember that they are not only to be learned externally, but to be applied and experienced internally. So for Instance; if you should say, you believed that God delivered *his Law* upon Mount Sinai, written upon two Tables of Stone; that this Law is the Will of God, which every good Man is obliged to obey: You do well to believe this. But this Faith profiteth little, unless God Himself be pleased to *write his Law in your Hearts* (Jer. xxxi. 33.) and accomplish his Will in you; but this cannot be done, unless, according to your baptismal Obligation, *you dedicate your whole Heart to God*, and offer up your own Will to Him, that his Will may be fulfilled in you. The Holy *Psalmist*, who well knew the Dignity and Necessity of this Divine

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\* *The Five great Catechetical Points, as they regard both the Exterior and the Interior of a Christian Man, are these following:*

I. *The Baptism by Water, and the Baptism by Spirit: Or, the outward and visible Signs of the Covenant in Baptism, and the inward spiritual Grace of it, according to the Name and Nature of a Christian, expressed by one or the other of these.*

II. *The Faith of Human Assent, and the Faith of Divine Operation: Or, an Historical and Opinionative Faith, and a Living and Experimental Faith.*

III. *The Law of External Obedience, and the Law of Internal Liberty, which is the perfect Law of Love: Or, the Commandments written on Tables of Stone, and those written on Tables of Flesh by the Finger of God.*

IV. *Prayer of the Lips, and Prayer of the Spirit: Or, the Body of the Sacrifice, and the Soul of it.*

V. *The Outward and Visible Communion of the Church, and the Inward and Spiritual Union with Christ: Or, the sensible Feeding upon the Sacramental Elements, and the mystical Feeding upon the very Body and Blood of our LORD, and so drawing in by Faith his very Life and Spirit.*

Opera-

Operation, spends his whole 119 *Pſalm* in earnest Prayers to GOD, that He would vouchſafe to guide, direct, and govern him according to his Law and Testimonies; that this ſublime and heavenly Work might not by any Means be ſtopped or hindred in him.

5. So in like Manner, if you believe *that* Chriſt is your *Righteouſneſs*, your Life and Bleſſedneſs, you certainly do well. For other Foundation can no Man lay, than that is laid, which is Jeſus Chriſt. Neither is there Salvation in any other; for there is none other Name under Heaven given among Men, whereby we may be ſaved. Yet remember withall, that this will avail but little, unleſs you have *Chriſt* within you; that is, unleſs you lay hold on Him inwardly by Faith, and make Him, both as to his Perſon and Offices, your own. For if *Chriſt* be yours, it follows, that all Things which are GOD's are alſo yours; and that if he had ten thouſand Worlds and Kingdoms, full of Righteouſneſs and Bleſſing, yet, by Faith, thou art entitled to them all: For the Righteouſneſs of *Chriſt* is greater than all theſe. So in like Manner, though the Guilt of ten thouſand Worlds lay upon thee, yet ſhould it not be able to hurt thee. This then is the Treafure which thou haſt within thee; as our LORD tells us, (*Luke xvii. 21.*) *The Kingdom of GOD is within you; that is, Righteouſneſs, and Peace, and Joy in the Holy Ghoſt.*

6. MOREOVER, if thou ſay: Thou believeſt that *Chriſt* is the *Eternal Word of the Father*; that He is the true Life and Light of Man; thou doſt well. But then thou muſt take Care, that this Word ſpeak in thee, that this Light ſhine in thee, that this Life live in thee. For unleſs thou haſt this inward Treafure in thy Soul, and be united to *Chriſt* by a living Faith, every Thing elſe ſhall avail



avail thee nothing. Again, thou thinkest thy self obliged in Duty and Interest, *to pray to GOD, to give Him Thanks, and to praise his Name*; and in this, thou judgest right. But take Care with all, that *Christ Himself pray within thee*, and the Holy Spirit groan *within thee*. For as He is *the Spirit of Grace and Supplication*, so in order to make thy Prayers effectual, it is necessary, that He also pray in the Closet of thy Heart, *the Temple of Spirit and Truth*. And if this be not done, thy Prayers are all but vain. Thou believest that in Baptism, *Thou art made a Member of Christ, a Child of GOD, and an Inheritor of the Kingdom of Heaven*. Thou dost well. But unless thou find in thy self the Fruits of Baptism; such as Newness of Life, the Unction of the Spirit, and divine Illumination, thy Baptism shall avail thee nothing. So if thou believest, that in the external Sacrament of the LORD's Supper, thou receivest the true and real Body and Blood of *Christ*, thou dost well. But if thou dost not also eat it inwardly and spiritually, thou wilt not only lose all the Benefits of that Institution, but dost also *eat and drink Condemnation to thy self*. Lastly, if thou sayest, that *Christ* was the true *Lamb of GOD*, offered up for us upon the Cross, and that thou believest this, (*John i. 29.*) yet consider what Good can this Faith do thee, unless the same Lamb of GOD become the daily Food and Nourishment of thy Soul? From all this it appears, that thy Treasure ought to be *within thee*, and that unless thou seek in *thine Heart*, thou shalt never find it.

7. THE true Way of attaining to this inward Treasure is, by a true and living Faith. The Property of a true and living Faith is, *To cleave unto GOD with our whole Heart; to put our whole Trust in Him; to depend upon Him; to dedicate and resign ourselves entirely to his Mercy; to be united to GOD;*  
and

and to enjoy Him in the internal Rest of the Soul. True Faith prefers nothing before GOD; it makes Him the true Object of all its Desires; it places its infinite, and perfect Good, in Him alone, who is the true Fountain of all Good, whether in Heaven or Earth, in Time or Eternity; and all for Jesus Christ's Sake, who is the Author and Finisher of our Faith.

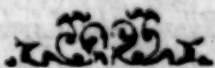
8. FAITH brings the Soul into a State of Heavenly Rest, in which GOD delights to manifest Himself. This was the Occasion of those Words of our LORD to Martha: Martha, Martha, thou art troubled about many Things; but one Thing is needfull. And Mary hath chosen that better Part, which shall not be taken from her. But what is that better Part, but only GOD in Jesus Christ? Now by this Faith, which opens the Heart, and makes it fit to receive the Spirit of GOD, is that better Part chosen. By this Faith it is, that the whole ever-blessed Trinity enters into the Heart, and takes Possession of it. Eph. iii. 17. John xiv. 23. In this one Article is contained the whole Sum of Christian Religion. This is the Fountain and Original of Charity, and of all Virtues. For Faith produceth Love; Love produceth Hope; and Hope, Patience; Patience worketh Meekness; and Meekness, Humility; Humility produceth the Fear of GOD; and the Fear of GOD teacheth us to pray to Him; to crucify the Flesh; to deny ourselves; to hate our own Life; and to despise the World. Upon which Account St. John calls Faith, The Victory that overcometh the World.

9. AND this was that one Thing which our LORD recommended to the rich young Man in the Gospel (Luke xviii. 18.) when he asked Him, saying, Good Master, what shall I do that I may inherit eternal Life? When he had first commanded him  
to

to keep the Laws of GOD, he answered, *All these have I kept from my Youth up.* Jesus hearing him, said, *One Thing lackest thou yet. Go, sell all that thou hast, and give to the Poor, and come, follow me, and thou shalt have Treasures in Heaven.* In which Words, GOD directs him to choose that *one Thing*, that better Part, by Faith; and by this forsaking himself and his worldly Possessions, to return to GOD the true Fountain of Happiness. From this *one Thing*, proceeds the whole Christian Life, and all the Commandments, like a Stream from its Fountain; not by Compulsion or Violence; but from Love and Freedom of Spirit. *For it is GOD that worketh in us both to will and to do, according to his good Pleasure.* Neither will He own any Thing in us as His, which Himself has not wrought. So that here is no Need of Laws, no Need of Commands or Prohibitions. For Faith, by its free Motion and Spirit, does every Thing in us that is necessary to be done; that is, it surrenders it self freely and entirely to GOD, and to the Operations of his Grace. And this is what the Prophet *Isaiah* means, when he invites us, (Chap. lv. 1.) *to come unto GOD, to buy Wine and Milk without Money, and without Price.*

10. ALL that GOD requires, in order, to accomplish his Work in us, is a humble and quiet Spirit. And whenever He finds such an Habitation, there He dwells with an high Manifestation of his Wisdom and Power. The Eternal Wisdom of GOD cannot unite with the Wisdom of Man; but when the Human Soul is entirely submitted unto GOD, then does GOD entirely rest in her. But if thou wilt engage thy Will, thy Understanding, Memory, and Affections, in the Service of thy own fleshly Mind, then are they no longer proper Instruments for the Work of GOD. For in every Union of two Beings, it is supposed, that

that one must of Necessity be *Active*, and the other *Passive*. But GOD is an eternally active MIND, an essential, pure Act; perpetually operating in thee, unless hindred by thee. This may be illustrated by the following Similitude: As the Eye cannot fix upon any Object, nor receive any Impressions from it, unless it be free from all other Images; (for otherwise one will hinder the other) so the Soul, with all her Powers, Understanding, Will, Memory, and Appetite, can receive no Impressions or Influences from GOD, if it be not empty and disengaged from the World. The Ear cannot receive or enjoy the sweetest Musick, whilst it is employed and filled with other Sounds; so neither can the Soul receive the Divine Sweetness, whilst it is clogged with created Comforts. So then the more a Soul withdraws from the World, the nearer it approaches unto GOD; the more it renounces the Pleasures of the Flesh, the nearer it comes to the Participation of the *Divine Nature*. A Soul thus pure and unspotted is, *as the King's Daughter, all Glorious within*, enriched with hidden Treasure. But how can the Soul be married to *Christ*, that is betrothed to the World? *I am come* (saith our Blessed LORD) *to send Fire upon the Earth*. This is the Divine Fire of Love; and oh! that it would so burn in us, as to consume all our Dross of worldly Passions and Affections! that Nothing might live and move in us, but the Pure and Holy Love of GOD! He adds, *ver. 51. I come not to send Peace, but a Sword*. Would to GOD the Sword of the Holy Spirit might so mortify and destroy all our carnal Concupiscence, that GOD alone might move and operate in us!





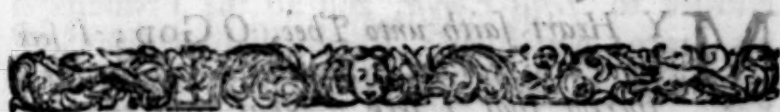


## A P R A Y E R.

**M**Y Heart saith unto Thee, O GOD; I seek thy Face; yea, it is thy Face, and the Light thereof that I seek. Now then teach my Heart, I beseech Thee, my LORD GOD, how it may seek Thee, and how it may find Thee. LORD, if Thou be not here, where shall I seek Thee when Thou art gone? Or if Thou be every where, why see I not Thee here? Certainly Thou dwellest in unapproachable Light. And how shall I approach Thee then? Or who shall lead me, or bring me thither, that I may see Thee there?

**F**OR when I seek Thee, my GOD, I seek a Light above all Lights, which no Eye can comprehend: A Light which shineth in the Darknes of my Nature, and is the Light of Life both to Men and Angels. O lift Thou up the Light of thy Countenance upon me, my LORD and my GOD, that I may live! Too late, indeed, have I sought Thee, the Light of my Mind, the Treasure of my Soul, the Life of my Life, the Spirit of my Spirit: Yet will I not give over seeking Thee, till I find Thee. Thou wast within me, and yet I was not with Thee. These Things held me far from Thee, which could not be without Thee. For I went all about seeking Thee. Then came I again to my self, and entered into my self, and said to my self, What art Thou? And what is the Fountain of thy Being? And what Manner of Treasure is that which is hidden in Thee? Verily, I am nothing without Thee, the Light and Life of the World, and the Foundation of every Being. Thou only art my Fountain, and Thou art the hidden Treasure

sure in my Soul to be revealed. O reveal thy self unto my Heart, that I may know Thee to be my GOD and my LORD, thro' thy Son Jesus Christ, whom Thou hast sent, and who saith unto my Soul, I am thy Salvation! Amen!



## CHAP. II.

*That our whole inward Treasure consists in FAITH.*

**A** CHRISTIAN ought to employ his greatest Care and Diligence, in learning the true Nature and Use of Faith. It is Faith that unites us to Christ, and admits us into all the Felicities of the Kingdom of God. Upon which Account it is called (*Heb. xi. 1.*) *a Substance; the Substance of Things not seen.* For our whole Christian Life consists in a living and operative Faith; not in outside Shews, nor painted Images of Virtue. It is Faith alone that can deliver us from our Bondage of Corruption and Misery, and bring us into the glorious Liberty of the Sons of God. Whence at our first Admission into the Christian Church, by Baptism, through which, as through a Gate, we enter into the Fold of Christ's Sheep, Faith seems to be the first Step, or Ground-Work, to the Whole. *He that Believeth, and is baptized, shall be saved.* Mark xvi. 16. And so St. Paul, (*Rom. x. 9, 10.*) *This is the Word of Faith which we preach, that if thou believe in thine Heart, thou shalt be saved, &c.* But as the Nature of Faith

may be better known by its Fruits, I shall briefly speak to them in this Chapter.

2. THE first of these is, a *spiritual Release* from Sin and Death, from the Devil, from Hell, and the Curse of the Law. For by this Faith we are entitled to *Jesus Christ*, and all the Treasures of his Grace; particularly, Reconciliation with God; Remission of Sins; the Holy Spirit, and Eternal Life.

3. HE that has this Faith, cannot be hurt by Sin, the World, Death, the Devil, or Hell it self. He hath *Christ* dwelling in him, who is his Righteousness against Sin; his Life against Death; his Help against the Devil; his Heaven against Hell; his Victory over the World; his Blessing against the Curses of wicked Men; his Happiness against all the Miseries of this World. Which our blessed LORD has briefly summed up in this one Sentence, (*John viii. 36.*) *If the Son shall make you free, then shall ye be free indeed.* Whence it appears, that *Christ* is the Whole of Faith, and the Sum and Completion of all our Hopes, and all our Blessedness. So that Faith gives Quietness to the Soul; Peace and Liberty to the Conscience; freeing it from all Fears and Terrors, and making it rest joyfully and quietly upon GOD.

4. SECONDLY. By Faith the Soul is united to Christ, as a Bride with her Bridegroom. (*Hos. ii. 19.*) *I will betroth thee unto me for ever; yea, I will betroth thee unto me in Righteousness.* The Consequence of this Espousal is, a Communication of all good Things; yea, and of the Cross it self: So that all that *Christ* has, belongs to the Soul; and all that the Soul has belongs to *Christ*. As *Christ* then has all celestial and eternal Gifts, such as *Wisdom, Righteousness, Sanctification, Redemption,*  
Blessed-

*Blessedness, and Eternal Life.* 1 Cor. i. 39. Yea, is Himself all these; the Soul is entitled to them all. And on the other Hand, as our Soul has Nothing but Sin, Uncleanneſs, Calamity, Miſery, Sin and Death, *Chriſt* has taken to Him all theſe; beſtowing his good Things upon us, and taking our Sins and Miſeries upon Himſelf.

5. BUT as the good Things of *Chriſt* are Eternal and Omnipotent; ſo they root out, and deſtroy, all that Sin, Death, and Miſery that is in us. For the eternal and invincible Righteouſneſs of *Chriſt*, is ſo much ſuperior to the Power of Sin in us, that it utterly deſtroys and breaks it in Pieces; and by this Means the Soul is delivered from its own Sins, and cloathed with the Righteouſneſs of *Jeſus Chriſt*. And ſurely this is a bleſſed Exchange! when a Man changes Sin for Righteouſneſs, Death for Life, a Curſe for a Bleſſing, and eternal Miſery for eternal Bleſſedneſs. So then *there is no Condemnation to them that are in Chriſt Jeſus*; ſeeing that their Sins are ſwallowed up in his Righteouſneſs. For if, as *St. Paul* ſays, *Death is ſwallowed up in Victory*, it will follow, that Sin alſo muſt be ſwallowed up.

6. HENCE alſo ariſes (*ſaith*) the *Glory of Faith*, which is two-fold. The one *Preſent*, but *ſpiritual* and *inviſible*; the other *Future*, viſible and glorious. Now Faith makes us Partakers of both theſe Kinds of Glory. So then as the Majeſty of *Chriſt* conſiſts in a *Kingdom*, and *High-Prieſthood*; ſo alſo He makes us *Kings and Prieſts* unto God. An Honour, which *St. Peter* ſpeaking of, can hardly find Words to expreſs. *But ye, ſays he, are a choſen Generation, a royal Prieſthood, a holy Nation, a peculiar People.* Moreover, the Glory of *Chriſt's* Kingdom conſiſts in this, that it is *Eternal*, and all the Bleſſings and Benefits of it are *Eternal*: Eter-



nal Grace, everlasting Righteousness, unfading Consolation, endless Life, Joy, Peace, and Blessedness that endureth for evermore. What Good could we expect from a Temporal Prince? All the World itself, and all its Blessings decay and perish; and there is no Trust in Princes, nor in any Child of Man. But *Christ* is our *Eternal King*; and all his Favours and Blessings endure to Eternity. The *Spiritual Kingdom* then of a Christian consists in this, that by Faith he is spiritually exalted above all Things; that Nothing can hurt or hinder him, in the great Affair of his Salvation. Yea, all Things are subject unto him, and work together for his Good: As we are told, (*Rom. xiii. 28.*) *All Things work together for Good, to them that love God*: Even Life, and Death; the World, Hell, and the Devil himself.

7. HENCE it appears how glorious, how illustrious, how extensive this *spiritual Dominion* of a Christian is; that all Things, whether Good or Evil, are forced to contribute to his spiritual Good, so soon as he is possessed of *Christ*, and *Christ* of him. For the whole Treasure and Hope of a Christian is, *Christ* apprehended by Faith. O the precious Liberty of a Christian! O the mighty Power of the inward Man! For as the Liberty, Righteousness, and Blessedness of a Christian, as also his Slavery, Sin, and Misery, are not external Things; so it follows, that no external Thing; Nothing but the meer Grace and Power of God, can justify, sanctify, or glorify a Man. What though the Body enjoy Liberty, Health, and Strength, and Eat and Drink well, will the Soul be one Jot the better for this? If the Body be Imprisoned, Sick, Weak, Hungry, and Thirsty, will the Soul be the Worse? Not at all. In a Word, Nothing that is external can make the Soul either happy or miserable, whilst she preserves her inward

inward Treasure, and is true to her spiritual Liberty.

8. So also in Respect of her *spiritual Priesthood*, the Soul is out of Danger from any Thing that may happen from without. For its Sacrifices, Prayers, and Devotions, are spiritually performed by Faith, without any necessary Dependance upon external Things; as Time, Place, Garments or Temples. Again, the Soul is no way the better for all the Pomp of Ceremonial Circumstances. These are not efficacious enough to lead the Soul into the Paths of Righteousness and Liberty. For all these an Hypocrite may do, without any Benefit to his Soul. For there is Nothing either in Heaven or Earth, in which the Soul can live; Nothing that can bestow upon her Evangelical Righteousness and Liberty; Nothing in which she can rest with Comfort, but *Christ* alone, on whom by Faith she comfortably and joyfully depends. This is what our LORD himself tells us, (*John* xiv. 6.) *I am the Way, the Truth and the Life.* And (*Matt.* xi. 28.) *Come unto me, and ye shall find Rest unto your Souls.* So that the Soul that is by Faith united unto *Christ*, standeth in Need of Nothing: for in *Christ* she possesseth all Things, Food, Joy, Peace, Light, Knowledge, Righteousness, Truth, Wisdom, Liberty, Comfort, Blessedness, Life, and what not? So that *Christ* is *All in all*, as the Apostle tells us. (*Col.* iii. 11.) And whatsoever external Rites and Ceremonies we may use for the Sake of *Peace, Order, and Uniformity*, we may be satisfied, that, *to the Pure all Things are pure*, (*Tit.* i. 15.) And our LORD tells us, (*John* xv. 3.) *Now ye are clean thro' the Word which I have spoken unto you.* So that Nothing can pollute and defile the Soul, but Infidelity, and the Fruits and Consequences of it.

9. THE

9. THE fourth Property of Faith is *The Renovation of the whole Man*. It kindles in him the Fire of Divine Love; furnishes him with all Christian Graces, and Works of Mercy: Not as if it merited any Thing from God, but only as it renders the Soul acceptable to Him. (*Psal. l. 14.*) *Offer unto GOD the Sacrifice of Thanksgiving and pay thy Vows to the most High.* So that Faith immediately begins a new Life in Man, and quickens the Word of GOD within him. For all the Holy Scripture is contained in Faith. As therefore the Word of GOD is Holy, True, Just, Living, Spiritual, Free, and full of all Good; so also doth it make all those who receive it in Faith, Holy, Just, True, the Children of GOD, *thoroughly furnished unto every good Work.*

10. Though the true and saving Faith triumphs over the World and the Devil; yet is it of such a Nature, *That in pure Love, it makes it self Servant unto all; submitting it self to all for GOD's Sake.* It considers seriously with it self, that *Jesus Christ* and all the heavenly Graces are freely given us by GOD; so that we stand in need of no worldly Thing in the Concern of Salvation: And with all, *that Nothing can separate us from the Love of GOD,* (*Rom. viii. 38.*) and that Nothing in this World can hurt us. When a Man, I say, endued with a lively Faith, considers all this, he cannot but acknowledge, that in mere Gratitude to GOD, *he is obliged to do for his Neighbour, as Christ hath done for him.* As if he should say; *All my Gifts and Graces, my Wisdom, my Riches, my Comfort, are all my Neighbours, as freely as Jesus Christ, by his infinite Mercy, has bestowed them on me.*

II. THE Fifth Property of Faith is, *That it conquers and triumphs over every Cross, making it supportable to Human Nature.* For we find more  
Comforts

*Comforts in Christ by Faith*, than we leave in forsaking the World for his Sake: More *Honour*, than the united Malice of the World can take from us. In Him we meet with so much *Love*, that we shall not regard the Hatred and Enmities of Men: So much Blessing, that all the Curses in the World cannot injure us: So much Joy, that all the World cannot make us sad. In a Word, if it were possible for us to be slain and murdered ten thousand Times over, yet *Christ* remains, and will for ever continue to be our LORD, and our everlasting Life; infinitely to be preferred before this short and perishing Life,

12. IF a Man could with his bodily Eyes take a View of such a Soul as this, he would see the most beautiful Creature in the World, shining forth in all the transcendent Beauties of Holiness. Such a Soul is united to GOD, and by Consequence a Partaker of his Glory. It desires nothing either in Time or Eternity but GOD alone; seeking nothing for its own Sake, either spiritually or naturally. On the other Hand, could we but see with our bodily Eyes, a Soul sunk in the Love of it self and the Creatures; polluted all over with the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, and all its corrupt Thoughts and Imaginations externally figured by visible Characters, neither Earth nor Hell could furnish a more dreadful Monster; a more diabolical Spectacle than this. But in the last great Day, when the *Hearts and Consciences of all Men* shall be laid open, and the inward Eye opened, that every one shall have a full View of himself, then shall the impure Soul see his secret Abominations, and find in himself an eternal Spring of Sorrow, Misery, and Torment.

13. On the other Hand, the pure and divine Soul shall for ever contemplate in it self the Presence



sence and Kingdom of God, whom she shall see as He is; and by Virtue of her Union with Him, enjoy Him as her own for ever. And he that rightly understands this Union of the Soul with God, shall experimentally understand that Expression of Saint Paul, (Rom. viii. 39.) *That neither Height nor Depth can separate us from the Love of God.* For if it were possible, that such a Soul could be thrust down into the Regions of the Damned, yet could it not be excluded from the Presence and Kingdom of God, to which it is most intimately united. On the contrary, should a damned Spirit, be admitted into the Regions of the Blessed, yet could he not be exempt from the Torments of Hell, which he continually carries about him.

14. THE Dignity of a believing Soul consists in this, that it is the Habitation and Temple of God, in which He takes more Delight, than in the whole Compass of Heaven and Earth. So the faithful Soul has more of the divine Presence, than all the Temples made with Hands; yea, than all the Creatures in the World. God communicates his whole Treasures of Love to such a Soul: He rejoices and delights in her; yea, he created all other Beings only in order to make her happy and glorious. Wherefore, as God shews so much Love, and takes so much Pleasure in the Soul of Man, He may more properly be said to dwell in it, than in any material Buildings; yea than in Heaven it self. Here He displays all the Wonders of his Providence and Love; yea, and for this very End has He created it with nobler Faculties and Powers than the rest of the Creatures; that it may be capable of these exalted Communications of the Divine Grace. And if God should bestow upon the Soul any thing less than Himself, she would reject and despise it. As the Soul is the Spouse of the Son of God, it follows, that it is beloved by God above  
the

the Creatures. It was this Love that brought the Blessed *Jefus* down from Heaven, to be united to the beloved Soul, and to bring her back to her great Original.

15. Now as GOD has discovered this transcendent Love to the Soul, it naturally follows, that the Soul ought to rest in GOD alone; and not to prostitute its Love to any Creature, at which she knows GOD will be offended. So great is the Loveliness, so great is the Beauty that is in GOD, that if the Soul could take never so remote, never so obscure a View of it, she would not be separated from Him to gain the whole World. The Soul then that is so beloved of GOD, should be ashamed to fix its Love upon any Creature. She ought to be heartily ashamed and afflicted, if she has not preferred GOD before all Creatures; proposed his Glory in all Things; and loved Him above all Things. This is the true *Contrition* which is acceptable to GOD.



### CHAP. III.

#### *Of true and living FAITH.*

THE Property of true Faith is, *to cleanse the Heart*; but from what? From the World, and all earthly, vain, perishing Desires; in a Word, from all Things in which corrupt Nature delights, whether Riches, Honours, or Pleasures. For Faith fixes its Eye upon those Things only that are invisible and eternal. And when all Impediments are removed, an Union quickly follows.

For

For GOD, wheresoever He finds a Soul empty of the World, there He delights to operate, and manifest Himself, as the Spring of Life and Comfort. The usual Speech of *Christ*, in the Gospel, to the Sick whom He cured, was, *Thy Faith hath made thee whole*. His Meaning was not, that this was the Effect of the mere Act of Faith; but that Faith had so cleansed, purified, and humbled the *Soul*, that it was now fit for the more exalted Manifestations of the Divine Power and Presence.

2. WHEN GOD has once taken Possession of such an Habitation, He quickly operates in it all the Wonders of his Grace; in which He rejoices, as once He did in our LORD *Jesus Christ*. Because in Him He accomplished his own Will, without any Let or Impediment. *For no Work or Action can please Him*, which does not begin and end in Him. And as GOD delights thus to operate in Man, so He continually waits to see when we are fit to receive Him; being more ready to give, than we are either to ask or to receive. Take Heed, therefore, that thou neglect not the present Opportunity. When the Day of Grace is over, we shall all receive according to our Works, and according to the Principle of Love, that ruled in our Hearts, whether it be good or bad, GOD or the Creature. And this is so certain, that should all the Saints of GOD intercede with Tears of Blood for any one Man, it would be all lost Labour. For that which has engrossed thy Affections here, shall be thy Portion to Eternity.

3. AND as true Faith doth purify the Heart from worldly Love; so does it also *from inordinate Affections*, as Anger and Impatience; planting Meekness and Patience in their Stead. For GOD worketh nothing in the Souls of the Faithful, but that *which* is agreeable to his own Nature.

Now

Now what is He, but mere Love, very Patience, and Meekness it self, as He has manifested himself in our blessed LORD? As then the Love of GOD overflows towards all Men, having Mercy upon all; so it produces the same Love in every Christian Soul; a Love free and universal; making no Difference either of Friend or Foe; but being equally united to GOD, and to the whole Race of Mankind. Moreover, this Love rejoices in all the good Things that GOD bestows upon Man, and is pleased with the Variety of Gifts, which are bestowed upon the several Members of *Christ's* Body; to each of which he pays a proper and proportionable Respect. For as there is a mutual Agreement between the several Members of the natural Body, in which the more ignoble Parts, as the Hands and Feet, serve the more noble, as the Head, the Eyes, and the Heart; so ought there to be the same Agreement between the Members of the mystical Body of *Christ*.

4. WHEREFORE, if we meet with any Member of *Christ*, who is more worthy and honourable than our selves, we ought proportionably to esteem him more than our selves. And the greater Portion of Divine Grace and Favour he has received from *Jesus Christ*, our supreme Head, the greater Respect and Love we ought to pay Him. For this Good is common to all; as being derived from our universal Head *Christ Jesus*. Charity makes all our Neighbour's Blessings our own. And whatsoever we love in GOD, and for his Sake, considered as an universal Good, is properly ours. And as by Charity, all our Neighbours Blessings are made our own; so how many, or how great Favours soever GOD bestows upon a good Man, they are no less mine than his; if I love them as the Gifts of GOD, and for his Sake. Yea, if any Man receive the Blessings of GOD with Fear and Humility, not

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with Pride and Arrogance; and if I can behold them in him, and love them for God's Sake, and as proceeding from Him, they are as properly mine as His.

5. THIS is the Way, by which we are *spiritually* rich in GOD, and are made Partakers of all the Blessings of Heaven and Earth; yea, and of all the Happiness that is laid up in Store for the Children of GOD, by the Mediation of our Spiritual Head, *Christ Jesus*. So deep, so close is this Union, that I am actually and properly possessed of all the Blessings, which our Head, *Christ Jesus*, has diffused through all his Members, whether Men or Angels, in Heaven or Earth.

6. THE Soul of Man, flowing out into worldly Things, and cleaving to the Creatures, is like a wandring Sheep, whom the great Shepherd of *Souls* tries, by all the Methods of his Mercy and Wisdom, to bring back to the Fold. Thus the Royal Psalmist concludes his beautiful cxixth Psalm; *I have gone astray like a Sheep that is lost: O seek thy Servant*. Which Expression does, to the spiritual Man, discover the whole Work of *Illumination* and Divine Wisdom. For as the *Soul* of Man is placed between Time and Eternity, so soon as ever she turns herself to *Time*, she forgets Eternity, and retires every Day further and further from Divine Things. But if she turns herself to *Eternity*, then she forgets the Creatures, recovers her Liberty, draws nearer to GOD, and is thoroughly drawn unto Him. For there is Nothing dearer to GOD, than a *Soul* abstracted from the Creatures, and resigned to Him. Then, and not till then, the *Soul* enjoys true Peace; tastes the Food of Life; and feels in herself the true Fruits of that Divine *Unc-tion*, that spiritual *Chrism*, which denominates us truly *Christians*.

7. AND if these Things are so, who can doubt but that it is the Duty of every true Christian, if not oftner, yet once a Day at least, to taste this Divine Food of the Soul, which is GOD Himself; that thereby he may be refreshed with true Peace, and replenished with the Fulness of Divine Grace? Wouldest thou, O Man, but thoroughly consider this, I doubt not but thou wouldest be much more in Love with Heaven, than with Earth! Wert thou but thus disposed, tho' the Burden of a whole Kingdom lay upon thy Shoulders, as it did upon *David's*, yet should it be no Hindrance to thy pious Exercises. For the Creatures are not in themselves hurtful; but are only so to him, whose Soul is in Captivity to them. Or as it is said, (*Psal. lxii. 10.*) *who setteth his Heart upon them*, which ought to be entirely consecrated, dedicated, and devoted to GOD. Upon this Foundation stood the Royal Psalmist, when he cried out, (*Psal. lxxiii. 25.*) *LORD, whom have I in Heaven but Thee? And there is none upon Earth which I desire beside Thee.* For so great is the Sweetness of Divine Love, that the Soul which has once tasted it, does immediately despise Sufferings; and looks upon the Love or Hatred of this World, with Indifference and Contempt. They that are admitted to these hidden Joys, have perpetual Peace in GOD with all the Creatures, whether Friends or Enemies. To these *the Yoke of Christ is sweet*; for they are in *Christ*, and *Christ* in them; and his Presence makes their Burden light, whilst He bears it in them, and they in Him. This is what St. Paul says, *I can do all Things through Christ that strengtheneth me.*

8. FROM what has been said, it appears, how profitable an Exercise it is for every Christian, *once a Day at least, to retire into his own Heart, into God, and into Christ; to draw thence true Peace of Soul; and to learn there the true Use of Temporal Blessings.*

*Blessings.* Our Misery requires this of us, which in such a Soul God will not suffer to last long; and so does our daily Cross, which Christ, by this Means, makes light and easy to us. Not to say, that thou, O Christian, art continually admonished by the Spirit of God within thee, to sigh and pray for the Love of God, and of God alone; and to grieve within thy self, when any worldly Impediments draw thee from it. This, this is the true Calling of the Holy Ghost; this is the *Well-beloved knocking at the Door of thy Heart*, for a living Testimony, that our Heart ought to be the *Bed-Chamber* of our Heavenly Bridegroom.



## CHAP. IV.

### *Of the Love of God.*

**H**E that desires to become the Temple and Habitation of God, must first divest himself of the *Love of the World*, and then exercise himself in the *Love of God*. For no Man can receive the one, without quitting the other; or be filled with the Spirit of God, before he be evacuated of the Spirit of the World. Now as the Loadstone, by a Touch, draweth Iron to it; so God first touches, with his Divine Love, the Soul, which he intends to draw and unite to Himself.

2. AND this Divine Love is so extensive, that, like the Sun, it shines upon all; yea, it shines more universally than the Sun it self; displaying it self equally upon all Men. So that it is not the Fault of God, (who is *pure Light*, and *pure Love*)

*Love*) but of Men, if they do not perceive or enjoy it. For when the Spirit of GOD approaches Men with the highest Love, and most ardent Affection, He generally finds their Hearts full of the Love of the World, and all Uncleaness; being crouded with Covetousness, Pride, Lust, Hatred, and evil Thoughts; which force Him to retire, and withdraw his Graces from them. For the Soul is indeed touched and drawn down by the Magnetism of Earth; or rather, of Hell. Whence it appears, that seeing GOD is ready, like the Sun in the Firmament, to communicate the Rays of his Light freely to every Soul, it is not his Fault, but theirs, if they are not enlightened by it. Seeing therefore we know these Things, let us keep our selves from the Love of the World, and turn to the living GOD; watching diligently unto Prayer. Let us labour earnestly for the Love of GOD in *Christ*, by which we are united to Him. Let us knock at the Door of his holy Wounds, and from thence expect Salvation. And if we do this, no doubt GOD will open to us, and give us Admission into that high State of Love, in which we shall be refreshed with all the Treasures of GOD. And who can doubt, but that the GOD of Mercy, the Fountain of Happiness, will fill the Heart of Man with more substantial Joys, than any which this perishing World can afford.

3. AND whosoever loveth GOD, shall be loved by all the Saints and holy Angels. If I love GOD, I am thereby entitled to the Love of all the Inhabitants of the City of GOD; a Love that far surpasses the highest Degree of Affection. And as all the Heavenly Host have the highest Love for GOD, and rejoice more in his Honour, than in their own Happiness; (if we could consider them abstracted from each other) so is their Joy proportionably great, at every Step of our Conversion; and their



Happineſs enhanced by every Advance we make in the Love of GOD. Now one Sign of Divine Love is this, *that we uſe the Creatures with Fear and Humility.* For he that is endued with a Habit of Divine Love, whether he eat or drink, or whatever he doth elſe, like a dutiful Son, doth every Thing with Reverence and Fear; having his Eye conſtantly fixed upon the Glory of his Heavenly Father. From this Fear of GOD, flow the many deep Sighs and paſſionate Groans of the devout Soul; which by gentle Degrees, mount him from Earth to Heaven. For he diſcovers ſo many Corruptions in himſelf, obſtructing the Light, and quenching the Flames of the Holy Spirit, that he is forced to cry out, *When ſhall I be redeemed from the Earth, to follow my Beloved whitherſoever he goeth!*

4. AND truly theſe Sighs and Groans muſt be frequently mounting up to the Mercy-Seat of GOD; that, by the Aſſiſtance of the Divine Grace, we may bear up, and not faint under the manifold Miſeries of this wretched State. This did all the Holy Men of old Time, when they laboured under the Senſe of ſpiritual Infirmities. They raiſed their broken Spirits unto GOD by devout Sighs, penitential Tears, and humble Acknowledgments of their Miſery; which returned back into their own Boſoms, with a large Encreaſe of Grace and ſpiritual Strength. He that ſeeks Him alone, in the Integrity of his Heart, ſhall ſurely find Him, and be admitted to all the Bleſſings and Happineſs that are to be found in the Preſence of GOD. He that ſeeks GOD in Truth, finds GOD, and all Things that are GOD's. And whoſoever ſeeks for Nothing elſe, and looks for Nothing elſe but GOD only, unto Him doth GOD manifeſt Himſelf, and confer upon him all that is laid up in Him: that the ſame may as properly be ſaid to belong to *Man*, as to *GOD*.

5. By this Means the Essence, the Flame, the Root, and Spring of Love, are preserved pure and unshaken. And by Love we rest in GOD, and rejoice in all his Dispensations. So that if it should please GOD to sink such a Man to the lowest Hell, he would not open his Mouth, but rest satisfied with the Will of GOD; in which only he finds Happiness. In this Love true Peace is to be found; when in GOD, and for GOD's Sake, we love every Thing; Crosses and Tribulations not excepted. True Love unites us to GOD, and to all the World. And the Happiness of such a State is inexpressibly great.

6. *IF any Man love Me, (saith Christ, John xiv. 23.) he will keep my Sayings.* Not only those which he hears in the outward and visible Temple, but those also which are heard in the true Temple of the Soul; without which the outward Hearing availeth little. And this inward Voice of GOD thou canst not hear, unless the *Love of GOD be in thee.*

7. *The most certain Token of the Love of GOD, (saith St. Gregory the Great,) is, that we receive all the Adversities that GOD shall think fit to lay upon us, without any Impatience in Thought, Word, or Actions.* If we do this, without doubt we truly love GOD; if not, it is certain, that we love Him not sincerely, but prefer our selves and our own things before Him: though nothing can be properly said to be a Man's own but Sin; every thing else is GOD's. Take heed therefore that thou prefer not even the Gifts of GOD before Himself, whom if thou love purely and above all Things, then thou shalt hear Him speak Peace to thy Soul; according to that Saying of our LORD, *He that loveth Me, to him will I manifest My self,* John. xiv. 21. And this Manifestation is made by the Opening of the Under-stand-

standing, the Illumination of the Heart by *the Spirit of Knowledge, of Understanding, of Fortitude, and of Fear*; and especially by the Purifying and Enlightning of the inward Eyes, to see and know *Jesus Christ*.



## CHAP. V.

*What makes our Works acceptable to GOD. How we may find Grace and be justified before Him.*

**A**S Man in his natural State is obnoxious to the Wrath of GOD, so all his natural Works, how great and good soever they may appear in the Eye of the World, are subject to the same Wrath. For without the Grace of GOD we can do Nothing that is acceptable in his Sight. But if a Man be in a *State of Grace*, then all his Works are acceptable to GOD; because it is the *Grace of GOD* which worketh them in him.

2. WHENCE it appears, that all Manner of Gifts whatsoever, (as *St. Paul* assures us) are to be ascribed to the *Grace of GOD*, not to our selves, (1 Cor. xv. 10.) and that by our own Works, we can never be justified or saved. For though a Man should suffer all the Pains of Martyrdom; though he should perform all the good Actions that were ever done by all the Saints from the Beginning of the World, or that shall ever be done by any; though he should feed upon Nought but Stones and Thorns, and suffer Death; not once, but every

Day;

Day; yet could he not hereby of himself, be able to procure the least Grace. Depend not then upon thine own Works, but upon the infinite Mercies of GOD in *Jesus Christ*, with a resigned and humble Spirit. And then be confident, that the same *Jesus* will, of his free Love and Mercy, give thee whatever he shall see expedient for thee. This is the Meaning of that Oracle of our LORD, (*Luke xvii. 10.*) *When ye have done all, say, We are unprofitable Servants.*

3. O merciful GOD! how poor, how wretched, how worthless in thy Sight is our Righteousness! It is no better *than filthy Rags*: for all the Works of good Men, that have ever been wrought from the Beginning of the World; or shall be to the End of it, would be of no Value for our Justification. Enter then into thy purchased Inheritance by the safe Gate; even the meritorious Wounds of thy blessed Saviour. Offer up to GOD his Passion, for the Punishments which thou hast deserved; his holy Thoughts, for thy polluted Imaginations; his many Divine Words, for thy vain Speeches; all his Works, his Poverty, his Patience, his Meekness and Charity, for all thy Defects and Omissions. Keep thine Eyes fixed on the blessed *Jesus*, and thou shalt obtain Grace and Favour with GOD. With the prodigal Son, return to thy offended Father, and He will receive and embrace thee. His Mercies are unchangeably the same, ready to be communicated to every sincere Penitent. This He freely offers to all. And Nothing is more easy to Him, than to shew Mercy to him that asks it in Faith. *For his Hand is not shortned, that He cannot save.*

4. THE more wretched thou appearest in his Sight, the more welcome shalt thou be to Him, who is desirous to enrich thee out of his own Treasures.



fures, And the Sins of the whole World, bear no more *Proportion* to his infinite Mercies, than a single Drop of Water to the vast Ocean. But so soon as ever thou art in a State of Grace, all thy Works wrought in thee, shall be acceptable to GOD, through his only begotten Son, by whom alone we have Access to his Mercies. In this Faith, in this *Union* with the Son of GOD, thou shalt live. He is that living *Fountain* that purifieth all our Uncleanness, and maketh all our Works acceptable in his Sight. But still take heed to thy self, and remember that thou rest not, even in thy spiritual Gifts and Privileges, which as a Child of Grace are bestowed upon thee; but in GOD alone, the Author and Giver of them. Hence we are commanded, (*Psalms xxxvii. 4.*) *To delight in the LORD; not in his Gifts, but in his Glory; that his Will may be perfected in thee, and in all Creatures.*

5. As Rivers return back to their respective Fountain-Heads; so must we refer all our Gifts and Graces to GOD: in order to which, let this Rule be deeply fixed in our Minds. *If thou hadst all the Gifts and Graces, which GOD has bestowed, either in Heaven, or on Earth, with the good Works of all the Saints that have been since the Foundation of the World; so soon as ever thou beginnest to take an inordinate Pleasure in them, and delight in them as a Property of thine own, they are immediately polluted and defiled with the Stain and Guilt of Idolatry.* For there is Nothing either in Heaven or Earth, in which we ought to rest, but GOD alone. And when we are come to this, then GOD Himself is our Joy, our Delight, our Rest, our Fulness, our Treasure, our Riches, and our Refuge both within and without. And in this consists the Perfection and Fulness of Blessing. We then become proper Vessels of Divine Grace. For in proud Spirits, which

which are the Organs and Instruments of the Devil, GOD cannot operate; *but He giveth Grace to the Humble*, and filleth their Souls with his *hid Treasures*. Inward Pride is the fruitful Root of all Vices. By this the Devil keepeth his strong Hold in the *Soul*, where GOD alone has a Right to inhabit.

6. THE VINE, as to its outward Form, seems to those that know it not, to be but a vile and useless Plant, fit for nothing but the Fire; and yet under that mean Outside, conceals generous Veins and Springs of most noble Juice. Such are all those divine Persons, thro' whom the Spirit of GOD operates. They appear in the Sight of Men, vile, mean, and contemptible. Their Appearance is humble, void of Pomp and Grandeur; but within they are full of invaluable Treasure; even living Streams of Blessing, flowing incessantly from the Throne and Presence of GOD. But they that are puffed up with their Gifts, or that make a Show of their Alms; these, by displaying so industriously their *good Deeds* to the World, *have indeed received their Reward*.

7. If then thou wouldest have thy Works acceptable before GOD, observe carefully these *Four Rules*: (1.) *Think humbly* of all thy Actions; not respecting thy self, but GOD alone. (2.) Let this Humility be deeply rooted and grounded in thy Soul, *humbling thy self, not only under the Hand of GOD, but every Man, whether small or great*; out of an hearty Sense of thine own Unworthiness. (3.) Look upon all that thou dost *as vile and worthless*; so far from valuing thy self upon any Performances. (4.) Have a profound Dread of the Secret Judgments of GOD, not proceeding from any doubtful or scrupulous Notions about the Mercies of GOD; but regarding Him as thy best Friend,  
be

be careful to avoid every Thing that may be likely to offend Him. He that despises these *Four Rules*, renders even his best Actions unclean in the Sight of GOD. But he that carefully attends to them, shall be like a green Olive Tree in the House of his GOD, bearing Fruit abundantly to everlasting Life.

8. AND here we must observe: That even the most inconsiderable Thing that thou dost, if it serve the *Good* of thy Neighbour, is acceptable to GOD; whilst he that employeth not his Talent to that End, shall have a dreadful Account to give at the last Day. This is the End of GOD's Gifts, that we should readily and industriously employ them for the Benefit of others. Every Action, every Art, Employment, and Profession, were given by GOD for this End. And these are the Works which our LORD tells us, are wrought in GOD, (John iii. 21.) that is, in Faith and Charity, directed solely to the *Glory of GOD*, and the *Benefit of our Neighbour*; without any Respect of Honour or Advantage to our selves, of which every Man's own Conscience is the Judge. Consider then carefully with thy self the Ground and Springs of all thy Actions; remembering that if thou neglect or refuse to employ the Blessings of GOD for thy Neighbour's Benefit, thou mayest have the same Punishment with the *slothful Servant*, who was deprived of his Talent which he had hid in the Ground.

9. THE Sum of all is this, That all our Works, how specious soever they may appear, if they be directed to any other End but GOD, are Nothing but Vanity and Idolatry. For he is truly an Idolater, who proposes any other *End* or *Aim* but GOD. Wherefore, if thou hast any Gifts, use them;

them; but take Heed that thy Heart rest not in them; if thou dost thou art guilty of Idolatry.

10. LET all that desire to be the true Lovers of *Jesus Christ*, bear their Cross in this World, be it what it will. If thou flee from one, another will meet thee: and do what thou wilt, thou must bear it. But under every Cross the Hand of GOD is with us to lighten it, and make it easy to us.

11. BUT perhaps thou art in Doubt with thy self, whether the Cross which thou sufferest comes from GOD. If so, let this be the Test. Whatsoever thou sufferest *for thine own Sake* will be grievous and tedious. But if thou suffer *for GOD's Sake*, it is his Cross. And then, what matters it whether thy Load be an Hundred or a Thousand Pound Weight? He will lend a helping Hand, *and make thy Yoke easy, and thy Burden light.* Good LORD, lay upon me what Burden thou pleasest, only assist my Weakness with the everlasting Arms of thy Omnipotence! Next observe, *That the choicest Blessings of GOD are bestowed upon us, whilst we are under the Cross.* And though they are sometimes bestowed before-hand, yet it is the Cross that confirms and roots them in the Soul. And being so necessary to the Soul, GOD has given the larger Share of it to his faithful Friends and Servants, and particularly to his *only begotten Son* Jesus Christ. Every Affliction is a Token of Divine Love, commissioned to visit us for our *Good*. And the united Malice of Earth and Hell cannot do the least Hurt to a devout Soul trained up in Sufferings, and obedient to the Discipline of the Cross. The more his Enemies assault him, the higher is he exalted by GOD. And though he should be thrust down into Hell, yet there should he meet his GOD, and Hell it self should be an Heaven to him.



12. As Salt preserves Flesh from Putrefaction; so do Afflictions and Temptations keep the Soul from Sin and Misery. And the deeper a Man sinks into Humility by the Cross, the deeper does he penetrate into the Heart of GOD, which is always open to receive and embrace the mortified and humble Soul. This is the great End proposed by GOD, in all his various Methods of humbling us, that being sensible of our own Corruption, we may die to our selves, and live entirely unto Him. The Saints of old, when under heavy Tribulations, could no otherways possess their Souls in Patience, than by a total Abandon and Denial of themselves; being ready to submit to every Cross which GOD should lay upon them, even though it should last their whole Life long. By this Humility, Obedience, and Self-denial, they were at last delivered. For having answered the End designed by GOD in sending Crosses upon them, He was pleased immediately to release them.

13. THOU canst not be hurt by any Cross, unless by being fretful and impatient under it. Thou art wrong, if thou thinkest thy self injured by this or that Man: They cannot hurt thee if thy Mind is steady and even under its Burden. Be assured, that as long as thou art Master of thy self, the whole World can do thee no Harm. If then thou wouldest be safe against the Assaults of thine Enemy, be silent; answer not again, even as a dead Man *in whose Mouth are no Reproofs*. Every Calumny and Reproach which the World shall cast upon thee, shall be as so many Rays of Light, encircling thy Head with a Crown of Glory. I will conclude this Doctrine of the *Cross* with just mentioning these three Degrees of Patience, in which true Victory consists. The *First* is, To suffer without Murmuring. The *Second* is, Not only to suffer patiently, but even to wish for Suffering

fering for *Christ's* Sake, from a pure Love of Him. The *Third* is, To rejoice in Suffering; and this is the greatest VICTORY of all.



## A P R A Y E R

*For lively FAITH in CHRIST.*

**L**ORD JESUS, the Author and Finisher of our Faith! Let thy Word so powerfully operate in my Soul, that I may perfectly understand that Mystery of Iniquity, which has infected all my Faculties; yea, and feel the Mystery of Godliness, by Christ Jesus, thoroughly renewed in me. Let Faith, as a Flame kindled from above, burn in me, and purify all my Dross and Uncleaness; and let thy Divine Light so break forth in my Soul, that I may not only see the Wonders of thy Law, and the Secrets of thy Kingdom, but may also arrive at an intimate Union with Thee.

2. Take away the Deformities my Nature has contracted by Sin, and cloath me with the fine Linnen of thy Righteousness, that I may appear all beautiful in thy Sight. Grant that my Faith, being firmly rooted in a contrite and humble Heart, may bring forth plentifully the Fruits of the Spirit; truly and vigorously working by Love. Deliver me from all false Notions about Faith, by which many have been led to Destruction.

3. Teach me, O LORD, that the true Faith in Thee, is the Work of thy Almighty Power; so that after I have been stricken with a lively Sense of my

own Corruption, and of the Vengeance due to my Sins, I may, by the Father, at length be drawn to the Son; and being quickened by his enlivening Grace and Righteousness, and sealed with his Spirit, as the Earnest and Pledge of my future Inheritance, I may again return to the Father, and be eternally happy in the Fruition of his Love.

4. Grant me, merciful Jesu! a deep Sense of the Power of true Faith upon my Soul! Let my Faith be the Victory that overcometh the World, treading down the very Seed of Sin. Do Thou so purify my polluted Heart by Faith, that it may be a proper Habitation for Thee; and that Thou mayest graciously vouchsafe to dwell in me.

5. And when I feel the Power of this Faith moving and operating in me, then, I beseech Thee, assist me with thy gracious Presence, to water this tender Plant with plentiful Showers of thy Grace, that it may take deep Root downwards, and bear plentifully the Fruits of Life upwards. Let this Faith be an heavenly Light in me, by which I may fully understand the deplorable Corruption of my Nature, and the promised Redemption by Jesus Christ.

6. Grant that this Spark of Faith, once kindled in me, may be blown into a Flame by daily Aspirations of devout Love. Let every Cross and Tribulation, whether within or without, contribute to strengthen this Life of Faith, which thy Word hath planted in me. Above all, give me the sincere Milk of thy Word, to quench the longing Thirst of my poor Soul; and let it penetrate into all my Powers and Faculties, till I grow up into a perfect Man, unto the Measure of the Stature of the Fulness of Christ. And having at last passed through all the Temptations and Trials of true Faith, may I pass into the full Possession of those Joys, of which I have had a Fore-  
taste

*taste here; and for ever drink of those Rivers of Pleasure which are at thy Right Hand; to whom be ascribed all Praise, Honour, and Glory, for ever. Amen!*



## ASPIRATIONS.

**O** *JESU, enlighten me with the Brightness of thine eternal Light: And chase all Darkness from my Soul.*

*Send forth thy Light and thy Truth, to shine over the Earth; for I am a black and fruitless Soil, till I am warmed and made pregnant with thy Beams.*

*Shower down thy Grace from above; and sink thy Heavenly Dew into my Heart.*

*Let the Flood-Gates of Piety and Devotion overflow the Face of the whole Earth.*

*O unite my Soul to Thee, for Thou only, O LORD, art sufficient for the Soul that loveth Thee.*



The END of the THIRD BOOK.





O F  
TRUE CHRISTIANITY.



The FOURTH BOOK.



*The* INTRODUCTION.

*That the Creatures are our Guides and  
Instructors to lead us to the Knowledge  
of GOD.*

**M**OSE S, the Prince of Prophets, in his Book of *Genesis*, produces two strong Proofs of the Being of a GOD. The *first* is taken from the great World. The *second* from the lesser World, which is Man. And because by these, the Maker and Preserver of all Things is manifested, and in lively Characters engraved upon our Hearts; therefore the Holy Scriptures frequently appeal to them both. I intend, in this Book, to follow the same Method; and by various  
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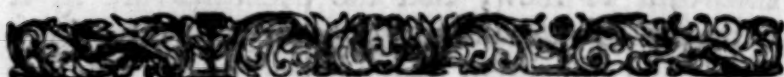
Reflections upon both the greater and lesser World, endeavour to shew, that the Creatures are as it were the *Hands* and *Messengers* of GOD, in a sound and Christian Sense; leading us to the Knowledge of GOD and *Christ*.

2. OBSERVE now the Method by which the Creatures lead us unto GOD. He invites us by all the engaging Invitations and Promises of the Gospel; and not content with that, He offers us many great and noble Gifts; *doing us Good from Heaven; sending us fruitful Seasons; and filling our Hearts with Food and Gladness.* All which Blessings are as so many Messengers sent from GOD to draw us to Himself, and to instruct us how to taste the Goodness of the Creator in that of the Creature.

3. FOR this Reason it was, that GOD made Man so weak, needy, and helpless, that by the Variety of his Blessings, and Multitude of his Benefits, He might draw him to Himself, and teach him by these various Instances of his Love and Goodness, that all the Comfort and Sweetness which he tastes in the Creature, really proceed from the Creator; and that He alone is able to Comfort, Relieve, and Support us, when those perishing Comforts forsake us.

4. BUT the greatest of all GOD's Messengers, the most excellent of all his Gifts, is the LORD *Jesus Christ*, the only begotten Son of GOD. In Him is all the Fulness and Perfection of Divine Love and Goodness. His Mercy is over all his Works, and by Him all Things *were made.* By Him all Things *consist.* He *upholdeth all Things by the Word of his Power.* This premised, I begin treating of the *six Days Creation*, to promote the Knowledge, Glory, and Praise of GOD.

CHAP.



## C H A P. I.

*Of the LIGHT, the Work of the  
First Day.*

**I**N those Words of *Job*, ch. xxxviii. 19. *Where is the Way, where Light dwelleth? And as for Darknes, where is the Place thereof?* The holy Writer intimates, that the Nature of *Light* is very difficult to be explained, and scarce to be comprehended by finite Understandings. For though we know Something of it by our Sight, yet it is but little. However let us employ that little, to promote the Glory of GOD.

2. FIRST then, LIGHT is a most subtil, and pure Brightness; separated from Darknes in the Morning of the Creation, when GOD commanded the Light to shine out of Darknes. By this the World is enlightened and comforted, and all its beautiful Variety distinctly known. By this as some think, the Light of Life was conveyed into the great World, incorporating it self with every Creature. From this pure Brightness Light and Beauty flowed into the Globe of the Sun, constituting it the great Luminary of the Day, by which it is governed and directed.

3. BUT as it is the Duty of a Christian to contemplate the Works of GOD with *spiritual* Eyes, so as therein to see the Creator, Let us take a nearer

er View of this Subject, and see how the Light and the Sun bear Witness of GOD and *Christ*.

4. AND the first Conclusion that naturally presents it self is this: If GOD created so lovely, so refreshing a Light, how much more lovely, comfortable, and refreshing a *Light* is He Himself? Therefore to the Question. *Why* GOD first of all created Light? One answers: *Because from his own essential Light, the visible Light does almost naturally proceed, as that which bears the nearest Resemblance to his own Nature*; and therefore he calls Light a little after, *the Image of the Goodness of GOD*.

5. AND whereas GOD made *the Light*, that thereby the true external Form, Shape, and Beauty of the Creatures might be distinctly seen, it follows, that there is another Secret and *mysterious Light*, whereby the internal Form and Signatures of the Creatures may be likewise known; from which nothing can be hidden or concealed. And this Light is the ETERNAL WISDOM OF GOD, which being compared with the natural and created Light, is called, *The Brightness of the everlasting Light*. *Wisd. vii. 26.*

6. FROM the Light of the Sun, also shines forth the most pure, deep, and ardent *Love of GOD*. For whom did He create the Sun? Certainly not for Himself, for He needeth not the Sun, nor any other created Light, being Himself a Light infinite and eternal. For our Sakes therefore He created it. So that every Ray of Light proceeding from the Sun, is a Ray of divine Love towards Mankind. And as the eternal Wisdom of GOD is a bright Sun, clearly discovering his Mercy and Beneficence; so according to the Nature and Properties of the visible Sun and Light, it may also be called *an Image of the Divine Goodness*.

7. THE



7. THE created Light also determines the Order, Seasons, Bounds, Figures, and Distinctions of all created Things. For without it, the whole World would be nothing but Darkness and Confusion. So that upon this Account also, the Light is an Image of the Divine Wisdom.

8. THE created Light, by its Brightness and Splendor, makes every Thing turn to it; so the Goodness of GOD draws all Things to it self, as the first Root, Centre, and Principle of all Things.

9. The Light of the Sun is pure and spotless: so is the Love of GOD towards Mankind. Hence also the Divine Wisdom being a spotless Light, is according to this Property of the Sun, *The spotless Mirrour of the Divine Majesty.*

10. As the Light flows plentifully and freely from the Sun; so does the Love of GOD descend plentifully upon us. As the Sun shines freely upon all *without Respect of Persons*; so does the Divine Love overflow all Mankind. As the Light proceeds from the Nature and Essence of the Sun; so does the Love of GOD flow from the very Nature and Essence of the Divine Mind.

11. MOREOVER as GOD created the external Light for the greater World, visible Bodies; so He did at the same Time provide an inward and *spiritual* Light for the Soul. And this Light of the Soul, is GOD the Father, Jesus Christ, and the Holy Ghost; *the ever-blessed and undivided Trinity*, by whom our Understandings are enlightned thro' Faith.

12. As the Sun enlightens the World, so does Christ the Soul. *He is the true Light that enlightens every*

every Man that comes into the World, and is therefore called by the Prophet *Malachi the Sun of Righteousness*. (Chap. iv. 2.) And St. *James* calls GOD, *the Father of Lights*. (Chap i. 17.) And the Holy Ghost appeared upon the Apostles in the Form of fiery Tongues, (*Acts* ii. 3.) and from this eternal Light proceeds the Light of Grace, the Light of Wisdom and Divine Knowledge; the Light of Truth and Life; the Light of Joy and Consolation; the Light of GOD's Countenance; the Light of Faith and all Christian Virtues.

13. THE Light is comfortable and refreshing. And who can doubt but, in the bright Day of Eternity, the blessed Saints shall be refreshed with Joy unspeakable? Without all Question, the Light of the everlasting Sun of Righteousness shall give us infinitely more Delight and Joy, than this created Sun can do, which only gives Light to a World of Misery and Sorrow.

14. THE Light awakens those that sleep, and puts them in mind of rising. So *Christ* our Light rouses us from the Sleep of Sin. (*Eph.* v. 14.) *Awake thou that sleepest, and Christ shall give thee Light.* The Light directs the Traveller in his Way. So saith *Christ*, (*John* viii. 12. 13. 46.) *I am the Light of the World, he that followeth me, walketh not in Darknes, but shall have the Light of Life.* Moreover as the corporeal Light has a secret vital Power in it: So as *Christ* is our Light, in Him also was Life, and the Life was the Light of Men. (*John* i. 4. *Psal.* xxvii. 1.) *The LORD is my Light and my Salvation, He is the Strength of my Life.*

15. As the Light cannot be seen any other Ways than by it self: So GOD cannot be known but by Himself. (*Psal.* xxxvi. 10.) *In thy Light we*

*we shall see Light.* And as the external Light drives away the Darkneſs, and the Spirits of Darkneſs: So *Chriſt*, who is the Light of GOD in us, chaces away all the Works of Darkneſs, and Satan. And GOD muſt ſpeak the Word in us, as he did at the firſt Creation, *Let there be Light!* or we ſhall for ever remain in Darkneſs. This made the Pſalmiſt ſay, (*Pſal. xviii. 29.*) *Thou, LORD, ſhalt light my Candle: The LORD ſhall make my Darkneſs to be Light.*

16. As the Light makes all Things clear and plain: So there is Nothing in Heaven or in Earth; no Spirit, no Being, nor the very Thoughts of the Heart, can be hidden from the Light of Divine Wiſdom. *Heb. iv. 12, 13.* Hence the Pſalmiſt ſays, (*Pſal. xc. 8.*) *Thou haſt ſet our Miſdeeds before Thee, and our ſecret Sins in the Light of thy Countenance.* And (*Pſal. cxxxix. 2.*) *Thou underſandeſt my Thoughts long before.* (*Wiſd. vii. 23.*) *Wiſdom goeth through all Underſtanding, pure and moſt ſubtil Spirits.*

17. LASTLY. The Light and Sun are an Argument and Type of the Glorification of our Souls and Bodies at the Reſurrection. For tho' the Glorification of our Souls be, in ſome Degree, accompliſhed in this Life, by the Power of the Holy Spirit, according to that of the *Corinthians*, *We all with open Face beholding, as in a Glaſs, the Glory of the LORD, are changed into the ſame Image from Glory to Glory, even as by the Spirit of the LORD:* Yet theſe are but the imperfect Beginnings, and firſt Glimpſes of eternal Happineſs. But hereafter both Soul and Body ſhall be cloathed with everlaſting Light and Glory. Hence *St. Paul*, (*1 Cor. xv. 41.*) *There is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars: So is alſo the Reſurrection of the Dead.* And *Daniel*  
They

*They that be wise shall shine as the Brightness of the Firmament; and they that turn many to Righteousness, as the Stars for ever and ever.*



## CHAP. II.

### *Of HEAVEN; the Work of the Second Day.*

**T**HOUGH there be a great Dispute amongst Divines and Philosophers, concerning the Matter and Substance of *Heaven*, we shall rest satisfied with these Words of GOD, *Let there be a Firmament in the Midst of the Waters.* Which *Job* expresses, (*Chap. xxxvii. 18.*) *by stretching out the Heavens as a molten Looking-Glass.*

2. BY the Order of the Elements we may conclude, that the material Heaven is the purest, clearest, and most subtil Matter of the great *Mundane System*; free from all elementary Mixtures; a pure, transparent, spotless, incorruptible Body. It is also endued with various Powers and Capacities of acting upon this lower World; being expanded by the Hand of the Almighty into a most capacious and splendid Form, and incomprehensible Sphericalness; not only for the better containing the Expansion of the Air, and the Terraqueous Globe, that neither of the Elements may move out of its Place, (for on this Account also it is called the *Firmament*) but that by the Roundness of its Figure, it may more conveniently and equally dispense its Influences upon this lower World.



3. FOR the better understanding this, it will not be improper to consider it in Relation to the other Elements. The *Earth*, we find, is thick, dark, and heavy. The *Water* is more pure, subtil, and fine than the *Earth*. For the less earthy Mixture there is in the *Water*, so much the clearer it is. The *Air* is still purer and clearer than the *Water*, being perfectly diaphanous and impalpable; so fine and pellucid, that it is imperceptible to the finest Eye. Now if there be so great a Difference betwixt *Earth* and *Water*, and betwixt *Water* and *Air*, in Respect of Substance; it follows, that *Heaven*, which is exalted above the Region of the *Air*, is of the clearest and purest Essence. From whence it also follows, that being so pure, it is endued with a greater Energy and Power of acting.

4. AND who can doubt, but that this bright and pure Structure of *Heaven*, with all its wonderful Properties, is a strong Evidence and Witness of GOD? What is *Heaven*, and all the Beauty of Nature, (says one of the Antients) *but an illustrious Mirror, in which we view the Wonders of their Maker.* For if GOD created so glorious, so firm a Substance, as our weak Understandings cannot comprehend or explain; how glorious, unsearchable, unutterable a BEING must that GOD be, who created it? If He has made so glorious a *Heaven* to overspread, surround, and enlighten Mankind, during their short Abode here; how illustrious a Mansion think we, has He reserved for us hereafter, in the Region of Life and Immortality? Hence St. Paul tells us, (2 Cor. v. 1, 2.) *We know, if this earthly House of our Tabernacle be dissolved, we have a Building of GOD, an House not made with Hands, eternal in the Heavens. For in this we groan earnestly, desiring to be clothed upon with our House which is from Heaven.*

5. AND

5. AND as to the stupendous *Height*, and Compass of *Heaven*, to which the *Earth* is no more than a single *Point*; how does it insinuate to us the immense and unsearchable *Power* and *Wisdom* of *GOD*? *As the Heavens are higher than the Earth, so are my Ways higher than your Ways, and my Thoughts, than your Thoughts, saith the LORD.* Does not its *Roundness* mind us of the *Eternity* of *GOD*? For of both there is neither *Beginning* nor *End*. Does it not also put us in mind of his *Omnipotence*? For as the *Heaven* surrounds and encompasses all *Things*, so does the *GOD* of *Heaven* contain, support, and comprehend all his *Creatures*. *Who hath measured the Waters in the Hollow of his Hand? And meted out Heaven with a Span, and comprehended the Dust of the Earth in a Measure, and weighed the Mountains in Scales, and the Hills in a Ballance?*

6. AND as in a *Circle*, no *Part* can be called upper or lower; so *GOD* fills all *Things* equally. *Heaven* and *Earth* are full of the *Majesty* of his *Glory*. *He is not far from every one of us; in Him we live, and move, and have our Being.* For tho' there be many *Creatures* under us, as is demonstrable from the *Figure* of the *Earth*; yet by the wonderfull *Power* of *GOD*, the *Heaven* is every where over our *Heads*, and we look up directly towards it, by *Reason* of the immense *Bigness* of this circular *Body*. Of this *Roundness* the *Son of Sirach* speaks, (*Ecclus. xliii. 12.*) *He compasseth the Heaven with a glorious Circle, and the Hands of the Most High have bended it.*

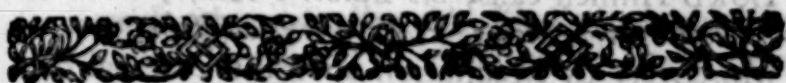
7. DOES not also the *Firmament* of *Heaven* remind us of the constant, immutable *Truth* of *GOD* and his *Word*? For who is it that supports the *Heaven* from falling? Where are the *Pillars* that sustain it? Or how does it hang, but upon the *Word*

of God? *The Pillars of Heaven tremble, saith (Job, Chap. xxvi. 6, 11.) and are astonished at his Reproof. He holdeth back the Face of his Throne, and spreadeth his Cloud upon it. And if by his Word He hath so strongly fixed the Heavens, who can doubt but He will keep his Word and Promise to us? If he support the Heavens by the Word of his Power, doubt not but He will support, protect, and preserve thee for ever.*

8. BUT from this created Heaven, learn to raise thy Thoughts to the mystical one, *Where there is Fulness of Joy and Pleasures for evermore.* This St. Paul calls the third Heaven. And the Glory into which Jesus Christ was received. This our LORD Himself calls, *his Father's House, where He is now preparing a Place for us. (John xiv. 2.)* Moreover, by Meditation upon this external Heaven, thou mayest learn to descend into thy self; into thine own Heart and Soul; for there also is Heaven, and the Habitation of GOD.

9. LET this external Heaven lead thee likewise to the new Heaven, of which St. Peter speaks, *We, according to his Promise, look for new Heavens and a new Earth, in which dwelleth Righteousness.* For though this visible Heaven was created so pure by GOD, as not to be subject to Corruption; yet *these Heavens are not clean in his Sight. They shall perish, and wax old like a Garment, and as a Vesture shalt thou change them, and they shall be changed.* But every Christian shall say, *I saw a new Heaven and a new Earth, for the first Heaven and the first Earth were passed away. And He that sat upon the Throne, said, Behold, I make all Things new. Behold I create new Heavens, and a new Earth: and the former shall not be remembred, nor be brought into Mind.* How beautiful, how illustrious will be this City of GOD, this heavenly Jerusalem, whose  
Builder

Builder and Maker is GOD? Who can declare the Glory of that happy Place? *Eye hath not seen, nor Ear heard, nor hath it entered into the Heart of Man to conceive the Things that GOD hath prepared for them that love Him.* Hence the Evangelist, St. John, describes the new and heavenly City by all the precious and costly Things in Nature. *The City, he says, was of pure Gold, like unto Chrystal; the Foundations were of precious Stones, the Gates of Pearls: And it wants neither Sun or Moon, because the Glory of the LORD enlightens it.* In a Word, This is that Heaven, in which GOD will be *All in all.* (1. Cor. xv. 28.)



### CHAP. III.

*Of the Separation of the Waters from the Dry Land; the Work of the Third Day.*

**T**HE EARTH is the grossest Substance of the World, separated from the Waters, and fixed by the Power of GOD to be the Receptacle of all the Heavenly Influences. Therefore, as the Heavens are spherical, so is the Earth, in Union with the Water making up one Globe. This Terraqueous Globe hangs in the Air by the Power of the Almighty, replenished with the vital and invisible Seeds of all the visible Trees, Plants, and Vegetables.

2. THE stupendous Structure and Foundation of the Earth, is a most certain and wonderful



Witness of the Power of GOD. For by what Pillars is the Earth supported? Or where are its Foundations? He hath hung the Earth upon Nothing; saith *Job*, Chap. xxvi. 7. For it hangs in the Midst of Heaven, borne up in the expanded Air, begirt with the Waters, as with Girdles or Swaddling Bands. So saith the Psalmist, (*Psal. civ. 6.*) *Thou coverest it with the Deep, like as with a Garment.* There is a great Congruity between Air and Water, so that they support one another; as appears by the Clouds, which though they be vast Mountains of Water, yet are supported by the Air from falling; for the Power of Bearing and Sustaining, is a particular Property of the Air. *Job* xxvi. 8. *He bindeth up the Waters in his thick Clouds, and the Cloud is not rent under them.*

3. THIS Foundation of the Earth in the Waters, and by the Waters, in the Centre of the vast Expanse of Air, is a very clear Argument of the Divine Omnipotence. *Where wast thou*, (saith He to *Job*, Ch. xxxviii. 4.) *when I laid the Foundations of the Earth? Who hath laid the Measures thereof? Who laid the Corner-Stone thereof?* Signifying thereby, that this Foundation of the Earth could not be comprehended by human Understanding; but must be counted amongst the infinite Wonders of Omnipotence; of which this is not the least, that the Globe of the Earth should stand in the Waters, and yet not be swallowed up by them. Therefore saith holy David, (*Psal. xli. 2.*) *We will not fear tho' the Earth be moved, and tho' the Hills be carried into the Midst of the Sea; tho' the Waters thereof rage and swell, and tho' the Mountains shake at the Tempest of the same.*

4. AND this is that Earth which, as the Psalmist tells us, (*Psal. cxv. 15.*) GOD hath given to the Children of Men. And though, as to its external Form,

Form, it appears to be a shapeless, hard, thick, dead, dry and cold Mass; yet is it in Truth a living and noble Element, enriched by God with Variety of Blessings, and seminal Virtues. These seminal Powers never rest; but, like hidden, living Stars, are always labouring till they have produced their Fruits, adorned with beautiful Form, Symmetry, Smell, Taste, and Colour; with external Signatures, representing their inward Virtues and Qualities.

5. So then, out of the Earth, as out of a Bed-Chamber, come forth all the Varieties of Plants and Vegetables, having exchanged their old Cloaths for a new, bright, and shining Dress. They come forth with exquisite Beauty, Smell, and Colour; and do as it were call to Mankind, "Look upon  
" us, ye unbelieving Sons of Men! We were once  
" dead, and are now alive again. We have laid  
" aside our old Garments and Bodies, and are re-  
" newed in our Root and Original. Do ye also  
" imitate us. *Lay aside the old Man, and put on the*  
" *new*; being renewed in your eternal Original,  
" God, in whose Image ye were created. If ye  
" do this, then in the Day of the righteous Judg-  
" ment of God, when ye have lost your old Bo-  
" dies, ye shall, like us, come forth out of the  
" Earth, with new Bodies, cloathed with immortal  
" Glory, of which our new-born Beauty is but a  
" faint Resemblance. And whilst ye are in this  
" World, *take not too much Thought for the Body.*  
" Consider us, whom the God of Nature has  
" yearly, for so many thousand Years, since the  
" Foundation of the World to this Time, pro-  
" vided with beautiful and comely Cloathing, as  
" an Argument of his Bounty and Goodness.  
" Consider our Virtues and Powers, which are  
" given and laid out, not for our, but for your  
" Sake and Benefit. We bloom and blossom, not  
" for

“ for our Good but your’s; yea, the Blessing of  
 “ GOD blossoms through us.”

6. AMONG the Vegetables also a Man may discern ten thousand Times ten thousand Witnesses of the Goodness and Omnipotence of GOD. For here we have a perfect Collection of Drugs and Simples, an admirable and compleat Herbal; yea, a living one, not furnished with faint Draughts, and dead Pictures; but graved with living Characters and Impressions, to be read by every curious Spectator, but not to be fully understood by any, but Him that made them. And ’till we come fully to understand their Divine Signatures, we cannot so perfectly know the Wonders of Providence contained under them.

7. EVERY Herb and Plant has its proper Mark and Signature, which is nothing less than the Inscription and Hand-Writing of GOD, whereby He hath wonderfully and beautifully marked and distinguished them all, according to their secret Virtues and Qualities. All which are plain to be discerned by the curious Observer. Every Turf we tread upon is furnished both with Food and Physick. Yea, in the smallest Grain or Seed is manifested the unsearchable Wisdom of GOD. He has created Nothing in vain. And the minutest Part of the Creation is not to be overlooked or despised; since we know not the thousandth Part of its Virtues.

8. CONSIDER moreover, how the bountiful Creator has provided not only for Man, but also for the Fowls of the Air, and the Beasts of the Field; how *He has provided Food for all Flesh*; how *He bringeth forth Grass for the Cattle, and Green Herb for the Service of Men*; how *He brings Food out of the Earth, and Wine that maketh glad*  
*the*

*the Heart of Man.* So that we may properly call the *Earth* the Store-House of *GOD*, in which are laid up such Variety of Blessings both for Man and Beast: Upon which Account the Psalmist says, *The Earth is full of the Goodness of the LORD.*

9. A VERY wonderful Effect of this Divine Goodness is, that *BREAD* sustains the whole Body; so that in one single Morfel is contained the Nourishment of all the Members of the external Body, and its Virtue diffuses itself through the Whole. And because of this universal, nutritive Quality that is in Bread, the eternal Son of *GOD* calls himself the *BREAD OF LIFE*, (*John vi. 35.*) denoting his spiritual and universal Power of nourishing and sustaining the whole Man, *Body, Soul, and Spirit.*

10. IT is no less wonderful that the greatest Plant, yea the greatest Tree, with its Root, Trunk, Boughs, Leaves, Seed, Flowers, and Fruit, (each of which has either a nutritive or sanative Virtue) should be contained in a very small Seed. And that every Year the same Catalogue of Plants and Trees, with their respective Fruits and Seeds, should appear in their proper Order and Season. That small *Seed* contains in it all those Powers which successively display themselves in so great a Variety, Size, Bigness, Thickness, and Heighth. Which is indeed amazing to any one that shall duly consider it.

11. I CANNOT also but take Notice, how the Herbs and Grass, upon which the Beast and Cattle feed, become Food for Man; being changed into the Milk and Flesh of the Creatures that eat them: How even our Beds and Cloaths grow out of the Earth; forasmuch as both Sheep and Birds live upon the Fruits of it: Lastly, how the Sheep get their



their Wool, and the Birds their Feathers, from the Pasture of the Field.

12. As to the Fruitfulness of the Earth, David speaks of it very nobly, (*Psal. lxxv. 9, 10.*) *Thou visitest the Earth, and bledest it: Thou makest it very plenteous. The River of GOD is full of Water. Thou preparest their Corn, for so thou providest for the Earth. Thou waterest her Furrows; Thou sendest Rain into the little Vallies thereof: Thou makest it soft with the Drops of Rain, and bledest the Increase of it. Thou crownest the Year with thy Goodness, and thy Clouds drop Fatness.* That is, every Month produces its peculiar Fruit out of its Treasury, the Bosom of the Earth. This natural Fertility of the Earth has been very much contracted by the Curse of the Almighty. *Cursed is the Earth, saith GOD, (Gen. iii. 17.) Thorns and Briars shall it bring forth to thee.* Fruitfulness therefore must be regarded as the Blessing of GOD, without which a Man can neither plough, nor sow, nor plant with Success. *For it is GOD that giveth the Increase.* Thus we are to understand, (*Psal. cvii. 34.*) *A fruitful Land maketh He barren, for the Wickedness of them that dwell therein.*

13. Now let our Meditations of the Fruitfulness of this Earth, carry our Thoughts to that new one, wherein dwelleth Righteousness. There the Curse, to which the present Earth is in Bondage, shall have no Place; it shall be the Region of perfect Blessedness. This is the new Paradise, full of celestial Sweetness, where we shall truly sing, *the Flowers appear in the Earth. (Cant. ii. 11.)*

14. I COME next to the Mountains, which by their Heighth and Beauty are no small Ornament to the Earth. Of these the Psalmist speaks, (*Psal. civ. 8.*)

civ. 8.) *The Hills ascend, and the Valleys descend into the Place which thou hast appointed for them.* The Mountains are in a more particular Sense the Treasury of GOD, in which all Sorts of Metals are prepared and formed. These are as it were so many Furnaces, in which the Matter of all Metals and Minerals is separated and brought to Maturity.

15. THE Mountains ought to put us in Mind of the Protection of GOD; and so the Expression is used in Scripture, (*Pf. cxxi. 1.*) *I will lift up mine Eyes unto the Hills, from whence cometh my Help.* As also of the Church of GOD, the Mountain of the LORD'S House, (*Isa. xlv. 8. Psal. lxxii. 3.*) *The Mountains shall bring Peace, and the little Hills Righteousness.* Under this Head we may likewise consider the little Springs, and Rivers of Waters that run through the Valleys, adorning, enriching, and beautifying the Earth. For though in strict Propriety the Fountains belong to the Work of the fifth Day; yet the Royal Prophet, (*Psal. civ. 10.*) puts the Mountains and Springs together; because the Rivers arise from the Hills, and equally partake of the celestial Influences with them.

16. SOLOMON tells us, (*Eccl. i. 7.*) *All the Rivers run into the Sea, yet the Sea is not full: Unto the Place from whence the Rivers come, thither they return again.* Though the Waters, passing out of the Sea, through the Earth, are sweetned by Percolation; yet they do not every where break forth, nor make Springs in all Places, but according to the secret Order and Appointment of Providence. So saith the Psalmist, (*Psal. civ. 10.*) *He sendeth the Springs into the Rivers.* And their perpetual Flowing, and continual Streams, are not only a great Blessing, and Miracle of Divine Power, but are also an apt Representation of eternal Life. I need not speak particularly of those Streams in the desolate

desolate Parts of the Earth, serving for Nourishment and Refreshment, *Of which all the Beasts of the Field do drink, and at which the wild Asses quench their Thirst.* (Plal. civ. 11.)

17. Now if God take so much Care of the Beasts of the Earth, shall He not much more take Care of us? If *the Beasts of the Field cry unto Him, when the Rivers are dried up,* (Joel i. 20.) How much more ought we to call upon Him in all our Distresses? And whereas those Places are generally most pleasant, where there is the greatest plenty of Springs and Rivulets; so the Birds generally resort thither, and *sing among the Branches.* (Psal. civ. 12.) As if God had taken Care to fill even the Desarts with their Musick, that so every Place might resound with his Praises, and that Man might learn, even from the brute Creatures, that not only himself, but all the Creatures were made to praise and glorify God.

18. THESE natural Fountains should put us in Mind of *the Fountain of Grace and Salvation, the Water of Life, even Jesus Christ.* (Isa. xii. 3.) And with Joy let us draw Water out of the Wells of Salvation. We may truly say, *with Thee is the Well of Life.* (Isa. lxv. 1.) *Ho! every one that thirsteth, come ye to the Waters.* (Rev. vii. 17.) *The Lamb that is in the Midst of the Throne shall feed them, and lead them forth unto living Streams of Water, and God shall wipe away all Tears from their Eyes.*

19. The 104th Psalm, which gives us a beautiful Account of the Work of the third Day, *first,* speaks of *the Earth* in general; how God laid its Foundations; divided it from the Waters; adorned it with Mountains, and water'd it with Springs: And thence descending to Particulars, takes Notice of Seven of its remarkable Productions: (1.)

The

The *Dew*, wherewith He waters the Mountains.  
 (2.) The *Grass*. (3.) *Bread*. (4.) *Wine*. (5.)  
*Oil*, or *Balsam*. (6.) The *Fruits of Trees*. (7.)  
*Birds and Beasts*.

20. THUS *David* speaks, (ver. 13.) *He watereth the Hills from above: the Earth is filled with the Fruit of thy Works*. Thus we often see with Admiration the Clouds hovering upon the Mountains, like Multitudes of armed Men, and dropping Showers of Plenty upon the Hills, *as the Bottles of Heaven*. Job xxxviii. 37. Sometimes also adding his Dew, which has wonderful Affinity to the Mountains, watering and refreshing them with great Plenty. Thus it continually watered the little *Hill of Hermon in Judea*; and the Mountains of *Gilboa*, where *Saul*, and *Jonathan* his Son, were slain. Therefore *David* said, *Ye Mountains of Gilboa, let there be no Dew, neither let there be Rain upon you*. 2 Sam. i. 21.

21. THE Effects of it are expressed in these Words: *The Earth is filled with the Fruit of thy Works*. For it is the Property of Dew, to make the Ground rich and fruitful, to refresh the Flowers scorched with excessive Heat, from whence at last the Bees, by a wonderful and artful Mixture, draw their Honey. Sometimes we see a Sort of Honeydew lying upon the Leaves, as did the Manna heretofore. Just so, the Gospel, like a spiritual Honey, is composed of the Dew of the Holy Spirit; and *Jesus Christ*, who is the Flower of all Flowers.

22. AND whereas it is said, *that the Earth is filled with the Fruit of God's Works*: It signifies, that the Word of GOD, the Creator, is still as powerful and efficacious, as formerly it was; when He spake the Word, saying, *Let the Earth bring forth*



*forth Grass, the Herb yielding Fruit: So that all Things, from the Beginning of the World, to this Day, spring from the Word of GOD; as from an eternal Root and Fountain of Divine Blessing.*

23. SECONDLY, The Prophet says, *He produceth Grass for the Cattle.* Nor is that the least of GOD's Blessings; for how could so many Beasts, that minister to the Necessities of Man subsist, should the Grass fail, even for one Summer? From whence we learn, how merciful GOD is to Mankind, and how liberally He provides for our Necessities. Hence, though the Grass may seem to be the least and meanest of all the Blessings of GOD, yet we cannot be sufficiently thankful for it. So true is that Saying, *The least of GOD's Blessings exceeds our highest Gratitude.*

24. THIS also may furnish us with new Proofs and Arguments of the *Divine Providence.* (1.) He that considers, GOD takes Care of the Grass of the Ground, cannot question, but He takes Care of him and his Affairs. (2.) It may put us in Mind of our own Vanity. *For all Flesh is Grass, and the Goodliness thereof, as the Flower of the Field.* (3.) It may also minister Comfort under Afflictions and Persecutions, according to *Psa. xxxvii. 1, 2. Fret not thyself because of the Ungodly, neither be thou envious against the Evil-Doers; for they shall soon be cut down as the Grass, and wither as the green Herb.*

25. THIRDLY. *Bringing forth Herb for the Service of Men, that He may bring Food out of the Earth, and Bread to strengthen Man's Heart.* *Pf. civ. 12.* Now the very Notion of Bread implies in it a great Variety of miraculous Blessings. First, it insinuates to us, GOD's Paternal Affection. For a Father naturally cares and provides for his Children.

dren. So *Matt. vii. 9. What Man is there of you, whom if his Son ask Bread, will he give him a Stone?* Let us remember then that *GOD is our Father.* And for this Purpose He made us indigent Creatures, surrounding us with Infirmities and Necessities. So that our very Hunger and Thrift are as so many Monitors to lead us unto *GOD*; and every Bit of Bread that we eat, should put us in Mind of the paternal Affection of *GOD*.

26. (2) *LET* us admire and reverence the wise Dispensation of Providence, which assigns to every Man his convenient Portion of Bread, so that no Man has Reason to complain *that he is forgotten before GOD.* (*Heb. xiii. 5.*) (3) Let us remember the Nutritive Virtue in Bread, is the very Word of *GOD*. And if *GOD* should withdraw it, then all Flesh and Blood would wither and decay as the Grass of the Field. And this gives Light to that Place of *St. Matthew.* (*Chap. iv. 4. Deut. viii. 3.*) *Man doth not live by Bread alone.*

27. *LASTLY,* The strengthening Faculty of Bread, puts us in Mind of the Bread of Life, which is *Christ.* So (*John. vi. 25.*) *I am the Bread of Life; he that cometh unto Me shall never hunger, and he that believeth on Me shall never thirst.* For in this Bread of Life, all the Powers of Heaven and Earth, yea, and all the Power of *GOD* is contained; because it pleased *GOD* that in Him all Fullness should dwell, (*Col. i. 9.*) and that of it we should all receive, Grace for Grace, (*John. i. 16.*) and by Him, be filled with all the Fullness of *GOD.* (*Eph. iii. 19.*) Blessed his he that eateth this Bread! The earthly Bread cannot save us from Death, but he that eateth of *Christ,* the Bread of Life, shall never die.

28. THE *fourth* Thing mentioned, is *Wine*, that maketh glad the Heart of Man, (Psal. civ. 16.) How wonderful is the Love of GOD, who has provided even *natural Means* to refresh and comfort us! and as for the dejected and broken Spirit, He refreshes that by the Wine of the Holy Spirit, and celestial Consolation, drawn from the living Vine, the LORD *Jesus Christ*. This was the Wine the holy Prophets drank of, which made them break forth into Songs of Joy and Exultation.

29. THE *fifth* Thing is, *Oil to make him a cheerful Countenance*. By which we are to understand, the precious Balsam or Spikenard used among the *Jews*, and other *Eastern Nations*, which diffused a wonderfull Strength and Vigour through their whole Bodies. In this Sense we are to understand (Psal. xxiii. 5.) *Thou anointest my Head with Oil*. So our Blessed Saviour, when He was entertained by *Simon*, was anointed with Oil, in Token of a more than ordinary Welcome. And so great was the Virtue of these *Eastern Unguents*, that they used them in Embalming the Dead; and by that Means preserved them many Hundred Years from Corruption, as appeared in the Body of *Alexander the Great*, which was found in the Time of *Augustus*, as fresh as if he had been interred but Yesterday, though it had lain above 300 Years. And this Balsam is a proper Representation of that Oil, with which the Son of GOD, according to his human Nature, was anointed without Measure. Hence the holy Psalmist (Psal. xlv. 8.) *Wherefore GOD, even thy GOD, hath anointed thee with the Oil of Gladness above thy Fellows*.

30. THE *sixth* Thing mentioned is, the *Trees of the LORD* (which) are full of Sap; even the *Cedars of Libanus* which He hath planted. (Psal. civ. 16.) There are many strange Things to be considered

dered in Trees: Of which, two are more particularly taken Notice of in the Holy Scripture. The *First* is, That whereas they seem to be dead all the Winter, yet upon the Return of the Spring, they produce, first Leaves, and afterwards Fruit, in a manner plainly miraculous, and such as no Art can imitate. For where is the Artist, that from the Juice of any Tree or Vine, can form an Apple or a Grape? *Secondly*. Whereas it is said, *that the LORD hath planted them*: We must understand it of his creating *Word*: (Gen. i. 12.) By the Power of which, new Trees daily arise to supply the Room of those that die or are cut down. This Blessing will cleave to the Earth as long as it lasts, because the *Word* of the *LORD* is the universal Root and Seed of all Things. Now the Trees, with their Fruits, may put us in Mind of that *Divine Charity* which ought to be in us. For as these freely bestow their several Fruits upon Man; so ought we to be affected towards GOD, and towards one another; *That we may be Trees of Righteousness, the Planting of the LORD, that He may be glorified*.

31. SEVENTHLY, THE Birds are the Product, or at least a very great Ornament to the Earth. For though they had their Original from the Water, yet they build upon the Trees, and help to furnish our Tables, as do also the wild Beasts. *There the Birds build their Nests, and the Fir Trees are a Dwelling for the Stork. The Hills are a Refuge for the Wild Goats, and so are the Flowing Rocks for the Conies.* Psal. civ. 17, 18.

32. FROM all this we may learn, that GOD made not the Earth to be desolate; but has allotted even Desarts to be inhabited by Birds and wild Beasts, that his *Bounty* to Man, and his *Magnificence* might be made known by the Multitude of his



Creatures; his Omnipotence, by his Works; and his Wisdom by that infinite Variety of distinct Virtues and Properties, which He has bestowed upon the Creatures. (*Psal. lx. 10. &c.*) *All the Beasts of the Forest are mine, and so are the Cattle upon a thousand Hills. I know all the Fowls of the Air, and the Beasts of the Field are in my Sight. If I be hungry I will not tell thee; for the Earth is mine and the Fulness thereof: Thinkest thou that I will eat Bulls Flesh, or drink the Blood of Goats? But what then is the Sacrifice that God expects? Offer unto God the Sacrifice of Thanksgiving, and pay thy Vows to the Most High, and call upon me in the Time of Trouble, so will I hear thee, and thou shalt praise me.*



#### CHAP. IV.

*Of the SUN, MOON, and STARS, the Work of the fourth Day.*

**T**HE Stars are bright, heavenly Bodies, fixed in the Firmament of Heaven, by the Word of the Most High, to enlighten the Earth, to distinguish the Night from the Day, to adorn the Heavens: To be Signs and Tokens of Nature, of Judgment, of Mercy, of Seasons, Days, and Years. (*1 Cor. xv. 41. Gen. i. 14. Ecclef. xliiii. 2.*)

2. *LIFT up your Eyes on high, (saith God, Isa. xl. 26.) and behold who hath created these Things: That bringeth out their Host by Number, He calleth them all by their Names? We ought therefore, according to his Command, to contemplate these illustrious Works of his Hands, and learn from thence*

thence to admire and adore the Power and Wisdom of Him that made them: *For the Heavens declare the Glory of GOD, and the Firmament sheweth his Handy-work.* Psal. xix. 1.

3. IN the Stars there are three Things chiefly worthy of our Admiration; their *Magnitude*, their *Courses*, and their *Operations*.

4. I DOUBT not but if a Man were to see a Globe of Fire as big as a vast Mountain, or a large City all in Flame, moving to and fro in the Air, he would look upon it with Astonishment and Horror. Now it is demonstrable, that the Globe of the Sun is many Hundred Times greater than the Earth; from whence we may conjecture, how great and unconceivable a Space in the Heavens the Sun must take up. Yea the least of the fixt Stars in the Firmament of Heaven, is far greater than the Earth. And yet in the Firmament are many Millions of these Stars, which, by Reason of their vast Distance, cannot be discerned by us.

5. HERE Reason is at a Stand. No created Mind can reach the Heighth and Dimensions of Heaven. Hence it is, that the Holy Scripture, speaking of GOD's infinite Compassion, compares it to the Greatness of Heaven. *Look how high the Heaven is in Comparison of the Earth, so great is his Mercy also toward them that fear Him. Look how wide the East also is from the West, so far has he set our Sins from us.* For though the Earth be full of the Goodness of the LORD, (Psal. xxxiii. 5.) yet is the Compass of it too small to be compared therewith. For this Cause, the Holy Spirit bids us look up to the Heighth of Heaven, furnished with innumerable glorious Bodies, all full of the Goodness of GOD, and vastly larger than this lower World.

6. MORE-

6. MOREOVER, the incomprehensible Greatness of the Divine Power is manifested, not only in the *Bulk* of the heavenly Bodies; but also in their *constant and immutable Courses*. For who can observe without Admiration, such prodigious Bodies, not only hanging in the Air, but moving up and down in it with constant Regularity? And how great and incomprehensible a Space must each of them have to perform their Courses in; and these so determined and settled that they never exceed their appointed Limits, nor interfere with each other in their Revolutions? So that *David* truly pronounces, (*Psal. cxxxvi. 5.*) *GOD by his excellent Wisdom made the Heavens.* How transcendently excellent must that Wisdom be, that can guide and govern the infinite Host of Heaven in such admirable Order, and call them all by their Names!

7. WONDERFULL is it also, that these vast lucid Bodies should have a Motion *in themselves*, that they cannot naturally, for one Moment, stand still or rest from their Courses. For if they should, the whole heavenly Order would be disturbed. So then the least Star never stands still, but is perpetually in quick and inconceivable Motion. If a Man could, but for a Quarter of an Hour, take a View of all their distinct Motions, he would be able to tell us very surprizing Things, and witness to us, that the whole Heaven is actuated by a vital Spirit or Principle.

8. AND the Consideration of the *Motions* and *Multitude* of these Stars, may put us in Mind of those bright and invisible Stars, the *Angels of God*. To this *Job* alludes, (*Chap. xxxviii. 7.*) *When the Morning Stars sang together, and the Sons of God shouted for Joy.* By which Words, the holy Writer leads us from the natural Stars to the supernatural,

ral, even the holy Angels. For if GOD has created so great a Multitude of Stars, who can doubt but that He has a much greater Multitude of celestial Spirits, who praise Him without ceasing?

9. I PROCEED to the *Benefits* which GOD bestows upon us by the Light of the *Sun and Moon*. And these we must consider in the Fear of GOD, and shew how we may use them, both in a natural and spiritual Sense. *Tell me* (saith GOD to *Job*, Chap. xxxviii, 19. 31. &c.) *where is the Way where Light dwelleth; and as for Darknes, where is the Place thereof? Canst thou bind the sweet Influences of Pleiades, or loose the Bands of Orion? Canst thou bring forth Mazaroth in his Season, or canst thou guide Arcturus with his Sons? Knowest thou the Ordinances of Heaven? Canst thou set the Dominion thereof in the Earth? Canst thou lift up thy Voice to the Clouds, that Abundance of Water may cover thee?* In which Words GOD represents to us his infinite Power and Wisdom, such as no Mortal can search out. For so unable is the wisest Man to form Light or Darknes, that he cannot so much as produce a Blade of Grass. *Not unto us then, O LORD, not unto us, but unto thy Name be the Praise:* For thou hast made all these Things, and thy Hand hath formed them.

10. AND first, as for the *Moon*, how wonderful is its Increase and Decrease! Sometimes it seems to be shut up in Darknes; and again in its Season to emerge, by Degrees, into a Fulness of Light. And these Varieties hath GOD appointed for a regular Distinction of Times and Seasons, and of the Affairs and Business of Mankind.

11. AND how abundantly is the Wisdom of GOD displayed, even in this certain Course of the Moon, and Distinction of Seasons? In all States and



and Conditions, the chief Part of Prudence is, to keep a good Order; and to observe the proper Opportunities of Acting. So **GOD Himself** hath ordered all Things in Measure, and Number and Weight. Wisd. xi. 20. And every Season hath its proper Opportunities and Blessings attending it. *To every Thing there is a Season, and a Time to every Purpose under the Heaven.* Eccles. iii. 1. And as the hitting the proper Season is truly an Happiness, so it is also a Blessing of **GOD**; of whom we ought to ask it by Prayer.

12. **AND** who can chuse but admire the certain Course of the Sun; from which the Heathens themselves gathered the Being of a **GOD**; a perfect, intelligent Mind, which could govern it with such exact Regularity, as that it should never break out of its proper Sphere, which they call *the Way of the Sun, the Ecliptic Line*; or ever deviate from the Path prescribed to it. Thus it never passes *Southward* over the first Point of *Capricorn*; but having bro't us to the very Point of Winter, it turns back again. So when it comes *Northward*, as far as the first Point of *Cancer*, it immediately retires back. And this Course it so regularly and nicely fulfills, that it never makes a single Mistake, even of a Moment.

13. **AND** now, who can consider these amazing Acts of Divine Power and Wisdom, without Admiration and Praise to the Author of Nature? This astonishing Mystery of Nature appeared so stupendous to the antient Heathens, that they worshipped even the *Sun* for their **GOD**; as being the greatest and most beautiful of all Creatures, enlightening all the World, and directing by its Course and Influences the inferior Creation. And this was but a pardonable Conclusion for blind corrupt Reason to draw, tho' every Part of the Creation,

tion, to pure and right Reason, does fully manifest the Being and Excellencies of the Creator.

14. As to the Magnitude of the Sun, Moon, and Stars, it is ridiculous to imagine, that they are really no bigger than they appear to us. For though the Moon, and some of the Stars, are less than the Earth; yet the Sun may be plainly and infallibly demonstrated, to be at least 166 Times bigger; and that it appears so small to us, is owing to the *Immensity of its Distance*. Ocular Demonstration convinces every Man of this, that the more remote any Object is, the lesser it appears. But a nice Disquisition of these Matters, we must leave to Astronomers; and be content religiously to admire what we do not understand.

15. AND here how ought we (1.) to adore the *Omnipotence* of GOD, who appointed the *Sun* to be the *Light* of the Day, and the *Moon*, of the Night! If we highly admire a light, well-built House, with a fair Prospect, well-furnished with good Statues and Pictures, and painted with a great Variety of Colours; how much more ought we to look up with Gratitude and Astonishment, upon that noble Palace of Heaven, adorned with so many, and so stupendous Lights? For *Light* is the highest Ornament of all Creatures.

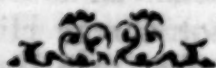
16. (2.) How profound is the *Wisdom* of GOD, who telleth the *Number of the Stars*, and calleth them all by their Names. (Ps. cxlvii. 4, 5.) To which is immediately subjoined, *Great is our LORD, and great is his Power, yea, and his Wisdom is infinite*. How ought we then to depend upon this Wisdom, and be satisfied in all its Determinations concerning us, and not charge Him with Folly, by pretending to be wiser than He: *For the Foolishness of GOD is wiser than Men.* 1 Cor. i. 15.

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17. THE certain and regular Course of the Sun and Moon, puts us in Mind of the *Truth of God*, and the undoubted Certainty of his Promises. Such as that of sending the *Messiah*; of the Changes and Revolutions of certain States and Kingdoms; and other Deliverances of Mankind; all which appeared in their Time. *Thus saith the LORD*, by the Prophet, *Jeremiah*, (Chap. xxxiii. 20, 25.) *If my Covenant be not with Day and Night, and if I have not appointed the Ordinances of Heaven and Earth, that there should not be Day nor Night in their Season; Then may also my Covenant be broken with David my Servant.*

18. THE Sun, Moon, and Stars, are also witnesses of the *Divine Goodness*; and of that eternal Light, that enlightens, comforts, and refreshes every Man that cometh into the World. We should, by the Direction of the natural Light, aspire to the Knowledge of Him that made it; and by the Beauty of the Created, be drawn to the Love of the uncreated Light. And as we naturally take Pleasure in the outward Light, as the most beautiful of all the Creatures; so ought we, with our whole Hearts, to love Him, who is Light Eternal; and to walk and rejoice in his Light, by withdrawing ourselves from the Darknes of Sin.

19. LASTLY, The visible Sun should put us in Mind of *Jesus Christ*, the spiritual and eternal *Sun of Righteousness*. For as that shines equally upon all Men; so *Christ* freely bestows Himself, and the Light of his Grace, upon all that will receive Him.





## CHAP. V.

*Of the SEA and the WATERS, the Work  
of the Fifth Day.*

**T**HE *Water* is greater than the Earth, or dry Land. In treating of this, we shall *first*, speak of its Place or Situation. (2.) Of its Productions. (3.) How it extends its Branches and Fruits, like a great Tree of Water, spreading it self through the whole Globe of the Earth.

2. **FIRST** then as for its *Place*. It possesses the Cavities of the Earth, and is so formed that Man may live upon it, and travel over it as well as upon dry Land. It so encompasses the Globe of the Earth, as never to slip out of its Place. And that Part of it which is under the Earth, sticks as close, as that which is above. Yea the very Cavity, which is the true Centre and Place of the watery Element, has no Bottom, neither is supported by the Earth; but, like an Egg, holds it self fast together, without falling out of its Shell. Which is none of the smallest Miracles of Nature.

3. **THAT** is unquestionably the best *Philosophy*, which gives the fairest and best Account of the Works of GOD. And this Knowledge, every true Lover of GOD ought to endeavour after, that he may thereby know how many glorious Creatures GOD has created for our Use and Benefit.



And let the trifling Pretenders to Philosophy look to it, that they spend not their Time in impertinent Inquiries; which, instead of teaching them the true Knowledge, lead them into Ignorance, and Forgetfulness of God.

4. THE first Thing to be observed is the mutual Relation and Harmony, that is betwixt the different Elements; so that one does as it were breed in the other's Bosom, and bring forth their Fruits for the Use of Man. Thus *the Firmament* breeds its Rains, Dews, Winds, and cooling Breezes in the Air, and then sends them down to us. So *the Earth* produces its Fruits in the Air, where they Bud, Blossom, and Ripen, are nourished and cherished by the Virtue of the Air, without which they would quickly languish and die.

5. AND as *the Air* receives into its Bosom the Fruits of the Earth, and kindly cherishes them as Foster-Children; so likewise the *Earth* and *Water* entertain the Fruits of the Air, viz. its generative and vegetable Virtue with which it is endued. For the Air penetrates all the other Elements, and supplies them with Life and Vigor. This is plain by *the Fire*, which burns no longer than it is cherished and refreshed with the Air. So also the Water, without this universal Spirit, putrifies and dies, like the Vegetables upon the Ground. Thus the Water breeds in the Bosom of the Earth; and there with great and wonderful Variety produces its Fruits in greater or lesser Plenty, according to the Difference of Climates.

6. AMONG these Productions of the watery Element, the first are *the Rivers* which are as it were great Branches of that wonderfull, living Tree. From hence also sprout forth *little Rivulets*, which are as it were Shoots from the same Tree. So that

as

as from one Bough of a great and fruitful Tree, spring many little Branches, and a great Deal of Fruit; so one great Branch of the Element of Water, as the *Rhine* or *Danube*, produce great Varieties of Fruit; such as Rivulets, Lakes, and Fountains, which all depend immediately upon the great Branch, as that does upon the Tree.

7. Now the same that we have said of the Rivers, as the Fruits of the Seas, may be also said of *Metals*, and *Minerals*; of *Gemms*; of *Salts*; of *Rocks* and *Quarries of Stone*, &c. Because in whatsoever Part of the World they are found, they proceed from the Element of Water, and have their Seed, *first Matter*, and Root thence. For as many different Trees spring out of the Earth, and every Tree has its proper Fruits, so the Element of Water shoots forth her metallick Trees and Branches into the Cavities of the Earth: And when they are there, they are quickly coagulated into a metallick or a mineral Tree; which sometimes extends its Branches 50 or 60 Miles in Compass; and when the Fruits are plucked off, and the Branches lopt, the Tree withers and dies of it self; that is, when the Mines are exhausted, the vegetable Spirit that impregnated them ceases to act, and they produce no more. At the same Time another Mine is discovered elsewhere, at Times and Places appointed by the wise Maker and Governor of the World.

8. How stupendous then is the Wisdom and Goodness of GOD, who has so wonderfully created the Fruits of the Water; so wisely distinguished them; and so plentifully bestowed them on the Sons of Men? Who has given them so great Beauty, and so many Virtues; not only Gold and Silver, but also Corals, Pearls, Amber, and Gemms? (*Ezek. xxviii. 14.*) All which are given us by GOD, not to

feed our Vanity, but for the Supply of our Necessities, and the setting forth his own Glory.

9. AND here it is observable, that the Sea and all its Productions, have as the other Elements, their proper Order, Time and Motion implanted in them by GOD. So in the Heavens, the *Stars* have their stated Times, regular Order, Motion, Rising, and Setting. So *the Earth* at certain Seasons produces different Fruits, and in that Sense is in perpetual Motion. So likewise the Sea hath its innate Laws of Motion, and produces all its Fruits, at such appointed Seasons as may best serve the Use and Benefit of Man.

10. LET us now take a Survey of the Wonderful Power and Wisdom of GOD in the Sea, and see what Inferences may be drawn from thence. *Who hath shut up the Sea, with Doors, (saith God to Job, Chap. xxxviii. 8. &c.) when it brake forth, as if it had issued out of the Womb? when I made the Cloud the Garment thereof, and thick Darknes a swaddling Band for it, and brake up for it my decreed Place, and set Bars and Doors, and said, Hitherto shalt thou come, and no further? And here shall thy proud Waves be staid. Hast thou entered into the Springs of the Sea? Or hast thou walked in the Search of the Depth?* In which Words, GOD seems to point out the great and dreadful Ocean as an obscure Image of his unsearchable Power. For it is a surprizing Miracle, that GOD should by his Word alone, as with Bars and Doors enclose the Sea so strongly, that it should not be able to overflow its Bounds. No less wonderfull is its Ebbing and Flowing; so that the Sea being as it were conscious of the Divine Command, so soon as it touches the Earth, seems to fly back and retire in a Fright, as at the Presence of GOD, *as Jordan and the Red Sea. (Psal. cxiv. 3. xxxiii. 7.) He gathereth*

thereth the Waters of the Sea together, as it were upon an Heap, and layeth up the Deep as in a Treasure House. It is also wonderfull that the Sea should be higher than the Earth. For when the Egyptians were attempting a Passage out of the Nile into the Red Sea, it was found that the Sea was 12 Feet higher than the Level of the River and Land of Egypt.

11. AND whereas GOD tells Job, That He has made the Clouds to be the Garment thereof, and thick Darknes a swaddling Band for it; that plainly appears, when its Waves roll and toss themselves up to the Clouds; (which do as it were receive them into their Embraces, and cover them with Darknes and Horror; so that they seem to be blended with each other) then do appear the mighty Wonders of GOD, which a Man cannot behold without Fear and Astonishment.

12. To this Work of the Fifth Day, belongs also that of the holy Psalmist, *Psal. civ. 25, 26.* In the great and wide Sea are Things creeping innumerable, both small and great Beasts. There go the Ships, and there is that Leviathan whom thou hast made to take his Pastime therein. In which Words are pointed out (1.) Its vast Extent. (2.) The innumerable Multitude of its Fishes and Monsters. (3.) Its Navigation. (4.) The great Whales: Of all which we shall speak particularly.

13. AND first as for the Greatness and Wideness of the Sea, who can but admire the Power of GOD, which, notwithstanding that so much Water flows into the Sea every Day, and has done so from the Beginning; yet suffers not its Waters to exceed their appointed Quantity? And though its Waves sometimes rage and swell, and lift themselves above the Mountains; yet are they quickly at rest, and settled within their proper Bounds.



14. UNDER this Head, we may not improperly speak of the *Islands*. Who can behold without Wonder, several large and populous Countries and entire Kingdoms lying in the Midst of the Sea? Who can tell on what Foundations they are built, and what that is that keeps them fixt and immovable? Though some of them indeed being encompassed with vast Rocks, are supposed to be built and founded on them. Upon the whole, their Fruitfulness, Tillage, Fruits, and the Occasion and Manner of their being peopled, is what we may rather admire, than understand. So that (which is very strange to say) the Sea is as populous as the Earth. As the Earth is much less than the Sea, God would not suffer the greatest Part of the Globe to be uninhabited; and therefore He planted it up and down with Islands: That none of the Miracles and Blessings which He works in the Sea, might escape the Observation of Mankind. Therefore, also to these Islanders did He send the Gospel of Truth, by his Holy Apostles; *Shaking both the Sea, and the dry Land, after the Desire of all Nations was come.* Hag. ii. 6, 7.

15. (2.) No less wonderful is the vast *Multitude of Creatures that inhabit the Sea*; for some affirm, That there is as great a Variety of them in the Sea, as in the Land. Who can behold without Astonishment, prodigious Shoals of Fish rising from the Depths of the Sea, like a Flock of Sheep, and offering themselves to the Use and Necessities of Mankind? So that the Sea is a great Storehouse of God, out of which He feeds the greatest Part of Mankind.

16. I come (3.) to *Navigation*. An Art taught us by God; as we learn from the Story of *Noah's Ark*, which was built, and pitched within and without, by the special Command of God. Gen. vi. 14.

17. I MIGHT mention the many stupendous Voyages that have been performed within the Memory of us and our Fathers, to the most distant Parts; and chiefly by the Assistance of the *Magnet*, a Stone that seems to have nothing in it, either of Beauty or Use, and yet by it the greatest Things are performed; by this the Pilot steers his Ship, and keeps his Way in the pathless Waters; and by constantly pointing to the Pole, it guides the Mariner to the intended Port.

18. LASTLY, (4.) *The huge Whales*, mentioned by holy *David*, give us a great Idea of the mighty Power of GOD. Of this GOD Himself takes Notice, when He talks with *Job*. (Chap. xl. 13, 14. xli. 9, 11, 16, 22.) *His Bones are as strong Pieces of Brass, his Bones are like Bars of Iron, He is the Chief of the Ways of GOD. He drinketh up a River, and hasteth not: He trusteth that he can draw up Jordan into his Mouth. By his Neesings a Light doth shine, and his Eyes are like the Eyelids of the Morning. Out of his Mouth go burning Lamps, and Sparks of Fire leap out; out of his Nostrils goeth Smoak, and a Flame goeth out of his Mouth. He maketh the Deep to boil like a Pot: He maketh the Sea like a Pot of Ointment.*

19. THUS much for the *Greatness of the Sea*; which is a great Illustration of the Power of GOD. *Who hath measured the Waters in the Hollow of his Hand?* saith *Isaiah*, Chap. xl. 12. To which the *Psalmist* answers, (*Psal. cxxxv. 6.*) *Whatsoever the LORD pleased, that did He in Heaven, in the Earth, in the Sea, and in all deep Places.* All then that remains, is, to praise, honour, and glorify the *Wisdom of GOD*, which is so wonderfully manifested in the Deep; the Riches of his Goodness in that vast Variety of Fishes, and other Productions of the Sea, for the Use of Man.



## CHAP. VI.

*Of the Living CREATURES, the Work of the Sixth Day.*

**I**F GOD take so much Care for the comfortable Subsistence of all his Creatures, we cannot think that He made Man for perpetual Anguish and Sorrow; but is pleased to see us cheerful in the Fear of GOD. So (*Psal. xc. 15.*) we are directed to pray, *that GOD would comfort us again, after the Time that He has plagued us, and for the Years in which we have suffered Adversity.* And (*Isa. lxxv. 13.*) He promises his Servants, That they shall eat, drink, and Rejoice. And from the Words of holy *David*, it plainly appears, that He intends to feed his Servants, not sparingly, but plentifully and bountifully; to which End, He maketh his *Clouds drop Fatness.* *Psal. lxxv. 12.* Experience it self also teaches us, that all the Creatures are so plentifully fed by GOD, that at proper Seasons, the Birds of the Air; the wild Beasts of the Forest; the Cattle in the Fields, and the Fish of the Sea, may offer themselves for the Use and Nourishment of Man. So wonderful is the Providence of our great Master; so transcendent is the Wisdom; so great is the Concern of GOD, to provide for all the Necessities of his Children.

2. AND whereas the *Psalmist* adds, (*ver. 29.*) *When Thou hidest thy Face they are troubled; when Thou takest away their Breath, they die, and are*  
turned

turned again to their Dust. When Thou lettest thy Breath go forth, they are made. Thou renewest the Face of the Earth. His Meaning is, that the Life of all Creatures is Nothing else but the *Breath of God*; or that enlivening Spirit and Virtue implanted in all Creatures. Thus it is said, (*Wisd. xi. 26. xii. 1.*) O LORD, Thou Lover of Souls, Thine incorruptible Spirit is in all Things; i. e. thy quickening and preserving Power; by which at first Thou createdst, and still preservest all Things. And this quickening Virtue and Power of GOD, is that WORD by which all Things were made. By the Word of the LORD were the Heavens made, (*Psal. xxxiii. 6.*) and all the Host of them by the Breath of his Mouth. And this Word was not a bare, empty Sound, but became the Life of all Creatures, resting upon them as a Principle of Life and Power; as St. Paul tells us, *The LORD sustaineth all Things by the Word of his Power.* Heb. i. 3. So that the Life and Being of all Things does as much depend on GOD, as the Shadow of a Tree does upon the Substance.

3. So that when GOD withdraws this Word of Life, from the Creatures, they immediately sink into their primitive Nothing. The whole World is full of GOD: *From whom, and by whom, are all Things.* He is said to be above all, and through all, and in us all. So that the LORD is the Strength of our Life. For as Men of sorrowful and distressed Spirits perceive a true and vital Power in the Word of GOD; so there is in all Creatures a Sort of natural and vital Power, which is nothing else but the *Word of Creation*; the Privation of which is Death. By this Word also all the Creatures are blessed and multiply. By this the Face of the Earth is every Year renewed by a Succession of Plants, Fruits, and Living Creatures, as if there were a new World every Year. While the Earth remaineth



maineth, (saith GOD to Noah, Gen. viii. 22.) *Seed-time and Harvest, Cold and Heat, Summer and Winter, Day and Night, shall not cease.* And by the same Blessing the World is preserved to this Day.

4. BUT this wonderful and universal Providence of GOD consists chiefly in three Things. *First, In his Knowledge.* Known unto GOD are all his Works, from the Beginning of the World. By this infinite and incomprehensible Wisdom, He knoweth, seeth, and heareth all Things: Therefore He is called in Scripture, *The GOD that liveth and seeth.* (Gen. xvi. 14.) For no Creature is hidden from Him; but all Things are naked and open in his Sight. And He is called *the Living*; not only because He himself liveth for ever; but also because He is the Life of all Things.

5. THE second Head of Divine Providence is, *his fatherly Goodness*; by which He taketh Care of all Things. (Matt. vi. 26.) *He maketh his Sun to rise on the Good, and on the Evil.* And if his Mercy be not only extended to the least, but even to the undeserving Parts of his Creation; how ungrateful are we, if ever we entertain any Suspicion of so indulgent a Father? And if nothing be done upon Earth but by his Direction; we may from hence learn to submit with Patience to every Thing that befalls us, without Murmuring; firmly believing that he careth for us; and by his unsearchable Wisdom, ordereth all Things for our Good, and for his own Glory.

6. THE Third Head of GOD's universal Providence over all his Creatures is, his *Omnipotence*. By this He is always present to his Creatures, governing and preserving them: By this He governeth the Hearts of all Men, and turneth them  
which

which Way he pleaseth. (*Pf. xxxiii. 15.*) Whence it follows, that in all our Thoughts, Words, and Actions, we ought to have a lively and devout Sense of his Omnipresence; and dread to do any Thing that is hateful in his Sight. For as is the Clay in the Hand of the Potter, such are Men in the Hand of God.

7. MOREOVER, as GOD is every where, and preserveth and governeth every Thing, so He is so exactly carefull of his own Servants, *that not an Hair of their Heads can fall to the Ground* without his Permission. He preserveth and keepeth us *in the midst of our Enemies*. Therefore when we are in Distress, and no apparent Hopes of Relief, we should support our selves with this Consideration: That the LORD Himself, *great in Council and mighty in Work*, (*Jer. xxxii. 19.*) that laid our Cross upon us, can easily lighten it, or strengthen us to bear it. *Let us commit our Way unto the LORD*, (*Psal. xxxvii. 5.*) like Abraham, who was ready to offer up his only Son, without questioning how GOD could perform his Promise unto him; but cast all his Care upon GOD.



## A P R A Y E R

**O** LORD GOD, the Creator of Heaven and Earth, sanctified be thy Name in me thy poor Creature, for all the Works of thy Hands, and especially for honouring and advancing me among the Creatures which thou madeest. O when shall I behold thy Majesty, in Glory unchangeable; and enjoy those  
 excellent

*excellent, good Things in thy House, in Compariſon whereof, all the Things that I ſee, both in Heaven and Earth, are accounted as nothing. Thoſe are the Things which no Eye hath ſeen, no Ear heard, nor Heart conceived, which Thou haſt prepared for them that love Thee. If Thou, O LORD GOD, doſt ſend ſo innumerable Benefits unto me, for this corruptible Body of mine, from the Sky, and the Air; from the Land and the Sea; from the Light, and Darkneſs; from Heat and Shadow; from Dew and Rain; from Wind and Showers; from Snow and Hail; from Fowls, and Fiſhes; from Beaſts and Cattle; from Herbs and Things that grow upon the Earth; How excellent, how great and innumerable ſhall thoſe good Things be, which Thou haſt prepared for them that ſerve and love Thee, in thine heavenly Kingdom; where I hope to ſee Thee Face to Face! If Thou doſt ſo much for us in Priſon, O what wilt Thou do in thy Palace! Great and innumerable are thy Works, O LORD, Thou King of Heaven; And they all praiſe Thee. O let thy great Mercy, by this Conſideration of them, be opened unto me! Shine, O ſhine upon me more and more with thy Light, that it may be the more opened unto me. For by theſe leaſt Things, I comprehend thy great Things: And by theſe viſible Things, I begin to comprehend thine inviſible Things, O Holy LORD GOD, my moſt Good and gracious Creator. And ſince now all theſe Things, as they come forth from Thee, are good and pleaſant, which Thou haſt delivered to good and bad Men together: What manner of Things ſhall thoſe be which Thou haſt laid up in Store for the Good only? And if this our Priſon contain ſo many delectable Things, how much more delectable Things containeth our Father's Houſe! For great art Thou, O LORD my GOD: Neither is there End, Number or Meaſure of thy Loving-Kindneſs; and according to thy Majeſty, ſo is thy Mercy, even over all thy Works. O how great is thy Houſe, and how large is the Place of thy Poſſeſſion!*

*session! Great and hath no End: High and unmeasurable. Blessed therefore be the Builder of this House: Yea, blessed be the LORD, the Creator of Heaven and Earth; and let all thy Works bless Thee, O LORD, and praise Thee, and magnify Thee for ever, with thine Almighty and Eternal Word, by that Spirit which filleth and reviveth all Things! Amen.*



## A PRAYER

*For the Love of God.*

**M**OST Gracious GOD, and mercifull Father, the everlasting Fountain of Love and Goodness, behold the Coldness and Deadness of my Love; dead to Thee, but alive and strong to the Vanities of this World.

I HAVE not loved Thee, O Blessed Father, O mercifull Redeemer, O Holy and only Comforter, as I ought; though I know that Thou alone art worthy of my Love. Pardon O mercifull LORD, the Greatness of my Sin, and the Errors of my deluded Mind. Inflict not on me that heavy Punishment denounced by the Apostle; *If any Man love not the LORD Jesus Christ, let him be accursed.*

EXTINGUISH in me all the Love of the World. Destroy in me the Lust of the Flesh, the Lust of the Eye, and the Pride of Life. And kindle in my Soul the pure Flame of Divine Love, that I may love Thee alone for thine own Sake, and rest intirely in Thee, my only Good, the Perfection of Love, Beauty, Holiness and Wisdom.



GRANT me Grace to submit my Heart, my Will and Understanding to Thee, that I may keep thy Commandments with a filial Obedience; and denying my own Will, may joyfully fulfill Thine, testifying thereby the Sincerity of my Love.

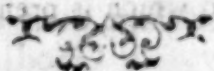
O JESU! Let thy pure and perfect Love inflame my frozen Heart! Let thy flaming Love, enlighten my benighted Soul! Let that exalted Love of Thine, raise and purify my grovelling, earthly Heart! Let thy Love strengthen and nourish all the Powers and Faculties of my Soul and Body!

GRANT, that being filled with this Love, I may abhor ever Thing that is displeasing to Thee, and do and suffer every Thing in Obedience to thy Will; and confirm me in this to the End of my Life! Let this pure Love draw and unite me to Thee, and transform my whole Spirit, Soul, and Body into Thee! Let me think and speak of Thee alone! Let me hunger and thirst after Thee alone; that at last my Heart may be satisfied with thy celestial Sweetness, and that I may for ever abide in Thee, and Thou in me!

GRANT, that from a Sense of thy Love, I may love all Men in Thee, and for thy Sake, as my own self; That I may readily forgive and pray for mine Enemies, doing them Good for Evil, and overcoming them by Love!


GRANT all this, for the Immense Love of the Father, my merciful Creator; of the Son, my blessed Redeemer; and of the Holy Ghost, my true and only Comforter! *Amen.*

6 JY 64




# ACTS AND MONUMENTS

OF THE  
Christian Martyrs.



EXTRACTED FROM  
Mr. JOHN FOX.



To which is prefix'd  
Some ACCOUNT of his LIFE.

THE

OF THE

READER

AFTER the Vandalic Remains of  
IGNATIUS and POLYCARP, closed  
with the most lively Discom-  
ples of MACCARTHY, in ARNDT's  
between Accounts. Christianity  
worthy of the British Ages. I believed  
nothing could be more acceptable to the  
serious Reader, than to see this Chris-  
tity reduced to Practice. I was therefore  
easily determined to insinuate to the  
ACTS and MONUMENTS of the CHRIS-  
TIAN MARTYRS. Here we see that pure  
and amiable Religion, which is the  
basis of all Christian Virtue, and the  
the Powers of Earth and Hell, but more  
than Conductor over all.



In abridging this vast Work, I  
have purposely omitted not only all the  
Secular History, but likewise those Ac-  
counts, Writings, and Examinations of  
some Account of his Life



TO THE  
READER.

AFTER the Venerable Remains of  
IGNATIUS and POLYCARP, closed  
with the artless, yet lively Discour-  
ses of MACARIUS, and JOHN ARNDT's  
nervous Account of *True Christianity*,  
worthy of the Earliest Ages; I believed  
nothing could be more acceptable to the  
serious Reader, than to see this Christia-  
nity reduced to *Practice*. I was therefore  
easily determined to subjoin to these, *The*  
ACTS and MONUMENTS of the CHRIS-  
TIAN MARTYRS. Here we see that pure  
and amiable Religion, *evidently set forth*  
*before our Eyes*: Assaulted indeed by all  
the Powers of Earth and Hell, but more  
than Conqueror over all.

2. IN abridging this vast Work, I  
have purposely omitted not only all the  
Secular History; but likewise those Ac-  
counts, Writings, and Examinations of  
the



## To the READER.

the MARTYRS, which contained nothing particularly affecting or instructive.

3. WHOEVER attends to the Power of GOD, which was so eminently shewn both in the Lives and Deaths of these his Saints, will easily excuse that Manner of Expression, which might give Disgust to a Curious Reader. Near Two Hundred Years cannot but make a very considerable Change in a living Language: So that many Phrases which were then both clear and beautifull, have now lost both their Elegance and Perspicuity. I had not Leisure to alter the Language much: Only, to change some obsolete Expressions, for such as are now in common Use; and therefore more intelligible to ordinary Readers.

4. MAY we all learn from these Worthies, To be not almost only, but altogether Christians! To reckon all Things but Dung and Dross for the Excellency of the *Experimental* Knowledge of JESUS CHRIST! And not to count our Lives dear unto our Selves, so we may finish our Course with Joy!

G JY 64

THE



THE  
LIFE  
OF

Mr. JOHN FOX.

*Written by his SON.*

JOHN FOX, was born at *Boston*, an antient Town in the County of *Lincoln*, in the Year 1517; his Father and Mother being of that Town, well reputed of, and of good Estate. While he was very young, his Father dying, and his Mother being married again, he came into the Tutelage of his Father-in-Law, with whom he dwelt, during his Childhood; which he had scarce passed over, when his Friends sent him to study at *Oxford*. He was first of *Brazen-Nose College*, where he was Chamber-Fellow with *Dr. Nowell*, so famous a Man in this City afterward; and it was no great Marvel, if their Manners were so alike in the Course of their Lives, whose Education was the same. The native Excellence, and Sharpness of his Wit, were well seconded by the Fitness

ness of the Place; where each Student's Proficiency was narrowly sought into. Neither was Industry wanting, which as it seldom accompanieth the greatest Wits, so where it is conjoined is most available. He was afterwards chosen Fellow of *Magdalen-College*. Here he wrote divers *Latin* Comedies, in a copious, graceful Stile. But even then he began to give Earnest of what he afterwards proved. For neither those first Flourishes of his Youth were spent, but in Histories of the *Bible*; nor followed he that Vein long. He betook himself to the Study of Divinity, with more Fervency than Circumspection, and discovered himself in Favour of the Reformation then in Hand, before he was known to them that maintained the Cause, or were of Ability to protect the Maintainers of it; whence grew his first Troubles. This was the Time when King HENRY the Eighth was uncertain what Course to take, thinking the Affairs of the Church, neither in all Respects tolerable, nor that it was necessary wholly to alter them. Never were the People in more Distraction, or less Security of their Lives and Estates; there being in the Laws such Contrarieties, as no Man could tell what to take to with Safety. For altho' the Pope's Supremacy had been renounced, yet was his Doctrine still retained. The first News of abolishing the Pope's Supremacy, was as prosperous as welcome to the Reformers: And divers joined themselves to them out of Love to the Truth; being further assured of the King's Intentions, by the Punishment taken by some of the contrary Part; and especially when the Abbies were dissolved. Nor was their Hope a little increased, when they perceived the Noblemen to rise in the Favour of the King, as any of them most opposed the Pope's Dominion. In the mean while the Act of the six Articles was still in Force; and if any where found guilty of the Breach thereof, they were sure of Punish-

Punishment. So that as long as the King held the Middle Way between his own Genius, and the Advice of his Counsellors, feeding them with Favours, upon which they could build no Assurance, and pleasing himself in his own Severity, Fear and Hope, equally prevailed.

BUT when the Pillars of the Reformed Religion were taken away; the Duke of SUFFOLK, by untimely Death; the Lord CROMWEL, by the Sword; the Archbishop CRANMER, and his Friends, borne down by those of the contrary Side; and when neither in the Laws, nor the Protection of the Peers, there was the least Help remaining; then began all Things to hasten back again headlong to their former Abuses.

IN the Universities, and Schools, there was yet no open Change: I know not whether through Fear, or that they would not be Followers.

THIS was the Estate of the Church-Affairs, when Mr. Fox began attentively to seek into the Substance of the Controversy, then in Agitation.

He found the Contention to have been of great Antiquity, and no Age to have been free from some Debate in the Church. But those first Quarrels were rather for Dominion. The Romans endeavouring, by Pretext of Religion, to retain the antient Honour of their City, which by open Force they could not defend.

THEN no sooner could any shew himself to differ from them in Point of Faith, but his Punishment prevented any Infection that might spread among others

THUS



THUS by their Cruelty, and the Patience of Princes, who suffered it, the greatest Part of these Dissentions were appeased. Neither hitherto were all Tracts of the old *Roman* Virtue worn out; at least, some Resemblances of Virtue remained among many Things, however perverted.

AFTERWARD the Pope, grown bolder by good Success, began to draw to himself all Power and Authority; and not contented to have weakened the Estate of the *Roman* Empire, now longed to be fingering the Scepters of other Princes; and to compass his Design, spared not to violate any Human or Divine Right. Mean while the Clergy little weighed with how great Damage to Religion; Men of spotted Life and Conversation were sometimes chosen to the Papacy; by whose Example the Strictness of Life, used by their Forefathers, was drawn into Scorn, and their Poverty into Reproach, the Industry of the Priesthood languished; and, on the contrary, Ambition, Riot, and Avarice began to reign among them. Then at Length were the Practices of the Churchmen brought to Light, and their Delusions laid open. It was then known why the Ceremonies and Rites in the Church, had been brought to that excessive Multitude; to wit, that the Number of the Clergy might be increased to perform them: These of Necessity were to be maintained; and to that End were such Opinions broached, as seemed most likely to draw Money from all Places: Of the Merit of Works; of Purgatory; of the Power of Absolution, and the Pope's Indulgencies: All which being in themselves false, and soon subject to Decay, were cemented together with that new and subtil Invention of the Pope's Infallibility.

By this handsome linking one Opinion to another, the Credulity of the People was easily ensnared.

snared. All this while the new Opinions yielding a plentiful Increase, great Sums of Money came daily to the Court of *Rome*.

I HAVE often heard Mr. Fox affirm, That the first Matter which occasioned his Search into the *Poish* Doctrine was, That he saw divers Things repugnant to one another, thrust upon Men, to be both believed: As, that the same Man might in Matters of Faith, be superior, and yet, in his Life and Manners, inferior to all the World besides. Upon this Beginning, his Obedience to that Church was somewhat shaken, and by little and little followed Dislike to the rest.

HIS first Care was to look into both the ancient and modern History of the Church, to learn what Beginning it had; what Growth and Increase; by what Arts it flourished, and by what Errors it began to decline; to consider the Causes of all those Controversies which had sprung up, and to weigh diligently what on either Side was produced.

THIS he performed with such Heat of Study, and in so short a Time, that before the Thirtieth Year of his Age, he had read over all that either the *Greek* or *Latin* Fathers had left in their Writings; the Schoolmen, in their Disputations; the Councils, in their Acts; or the Consistory, in their Decrees; and had acquired no mean Skill in the *Hebrew* Language.

By Report of some, who were Fellow-Students with him, he used, over and above his Day's Exercise, to bestow whole Nights at his Study; or not 'till it were very late to betake himself to Rest. Near the College was a Grove, wherein the Students took Delight to walk, and spend some idle Hours

Hours for their Recreation. This Place, and the dead Time of the Night, Mr. Fox chose, with Solitude and Darkness, to confirm his Mind.

MANY Nights he watched in these solitary Walks; many Combats and Wrestlings he suffered within himself; many heavy Sighs and Tears he poured forth with his Prayers to Almighty GOD. But no sooner was the Fame spread, of his nightly Retirements, than the more understanding Sort interpreted all in the worst Sense. At length those with whom he was intimate, being drawn into Suspicion of him, there were some employed, who might observe his Walks, and pry with more Curiosity into his Words and Actions. And there wanted not others, who, comparing his Customs formerly used, with the Course he now took, did with more Bitterness aggravate the Fact. *Why should he not come to Church, as often as in former Times? Why should he shun the Company of his Equals, and refuse to recreate himself after his wonted Manner, unless he had felt in his Mind some sudden Alteration? And if that Alteration were for the better, he would not conceal it.*

BEING thus reported of, when he could neither hide his Resolution longer, nor, being a Man of plain Dealing, excuse himself by forging a Lye; by the Judgment of the College he was convicted, condemn'd as an Heretick, and removed from the House. Nevertheless his Adversaries affirmed, he was favourably dealt with by that Sentence, and might have been questioned for his Life, if they had not rather used Clemency towards him than Extremity. But this Wound rag'd worse than was thought it would. His Friends, upon the Report of this Accident, being sorely displeased, and especially his Father-in-Law, who was now grown implacable, and determined to withhold from him

his

his own Father's Estate. He knew it could not be safe for one in Danger of the Law, to seek Remedy by it; and also that Mr. Fox was so ignorant in requiting Injuries, that he would many Times with much ado confess himself wronged, even when he had Ability of Revenge in his Hands.

WHEN he was thus forsaken by his Friends, and left naked of all human Assistance, God's Providence began to shew it self, procuring him a safe Refuge in the House of a Gentleman of *Warwickshire*, Sir *Thomas Lucy*, by whom he was sent for, to instruct his Children: In which House he afterwards married a Wife, and there continued 'till the Children, coming to riper Years, had no longer Need of a Tutor. But the Fear of the Popish Inquisitions hastened his Departure thence; which now relying on the Favour of the Laws, were not contented to pursue publick Offences, but began also to break into the Secrets of private Families.

HE now consulted with himself what was best to be done, and of two Ways only left, whereby he might free himself from farther Inconvenience, long debated whether to go to his Wife's Father, or his Father-in-Law by Marriage of his Mother.

HIS Wife's Father dwelt nearest, being a Citizen of *Coventry*, not yet bearing any Hatred towards him. His Father-in-Law was better known to him, but more suspected. At last he resolved to go first to his Wife's Father, and in the meanwhile by Letters to try, whether his Father-in-Law would receive him or not. His Father-in-Law's Answer was, That it seemed to him a hard Condition, to take one into his House whom he knew to be condemned for a Capital Offence: neither was he ignorant, what Hazard he should undergo in so doing: nevertheless he would shew himself a

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Kinsman, and for that Cause neglect his own Danger. If he would alter his Mind, he might come and stay as long as himself desired: But if he could not be perswaded to that, he should content himself with a shorter Tarriance, and not bring him and his Mother into Hazard of their Fortunes.

Mr. Fox thought no Condition to be refused: Besides he was advised by his Mother to come, and not to fear his Father-in-Law's Severity; for that it was needfull to write as he did, but when Occasion should be offered, he would make Recompence for his Words with his Actions. The Truth is, he had better Entertainment with both of them, than he any Way hoped for: And by often going to and fro, from the one to the other, (which carried with it some Shew of Business) he both deceived their Diligence, who enquired after him, and effected, that neither grew weary of his Company.

AFTERWARD he took his Journey towards London; but upon what Motives is uncertain; unless we may imagine the Convenience of the Place enticed him thither; which being full of all Sorts of Company, might give him Occasions, whether he should choose to conceal himself, or make known his Abilities, and get Acquaintance with those of like Inclination.

I THINK the chief Cause of his going thither was, that Religion began a little to recover it self, especially about the City. For he came not to Town till within a few Years before King HENRY departed this Life. Who when he grew into Years, perceiving his Health every Day impaired, and that his Death could not be far off; then began to consider which Side was most trusty, and at what Age he should expose his Son, to the raging

ing Hatred of the Papists, who was yet, by Reason of his Youth, unfit to govern, and brought up in a Religion which they opposed.

HE therefore at last resolved upon that, which in Reason seemed most wholesome, and in the End proved most fortunate; and having put the Papist-Officers from their Authority, by his Will he appointed his Son such Tutors, whose Love to himself he always found readiest, and by long Trial of their Fidelity, thought likely to continue the same to his Successor. This set Religion again in Safety: But howsoever the Professors thereof, were secured for their Lives; yet hence no publick Benefit was afforded them; So that Mr. Fox was still in as much Want as before, having already spent, what either his Friends had bestowed on him, or his own daily Industry had acquired.

I SHOULD forbear to speak of a great Example of God's Mercy, were not the Matter so well known abroad.

As Mr. Fox one Day, sate in *Paul's Church*, spent with long fasting, his Countenance thin, and Eyes hollow, there came to him one whom he never remembred to have seen before, who sitting by him, and saluting him with much Familiarity, thrust a Sum of Money into his Hand, bidding him be of good Cheer; adding withall, that he should accept in good Part that small Gift from his Countryman, which common Courtesy had enforced him to offer; that he should go, and make much of himself, and take all Occasions to prolong his Life; for within a few Days, new Hopes were at Hand, and a more certain Livelihood. Never could Mr. Fox learn who that Man should be, by whose seasonable Bounty he had been relieved; tho' he earnestly endeavoured to find him out.

Some who looked further into the Event, believed that this Man came not of his own Accord, but was sent by some others, who desired Mr. Fox's Safety; and that it might be thro' the Servant's Negligence, that he suffered extreme Miseries, before any Relief came. Certain it is, that within three Days Space, the Issue seemed to make good the Presage, there being some sent from the Dutchess of RICHMOND, who invited him into her Service. Not long before, the Duke of NORFOLK, the most renowned General of his Time, together with his Son, the Earl of SURREY, a Man of sharp Understanding, was committed to Custody in the Tower of LONDON; for what Crimes is uncertain. While they were in Prison, the Earl's Children were sent to the foresaid Dutchess their Aunt, to be brought up and educated: THOMAS who succeeded in the Dukedom, HENRY who was afterwards Earl of NORTHAMPTON, and JANE afterwards Countess of WESTMORLAND.

To these young Lords Mr. Fox was appointed Tutor, to instruct them both in Manners and Learning: In which Charge he decieved not the Expectation which the Dutchess, a Woman of great Wisdom, had of him. For the two Sons grew to that Proficiency in their Behaviour and Scholarship; that building in their riper Years upon this Foundation, the elder, THOMAS, seemed to deserve more than the Kingdom could bestow upon him; the younger, HENRY, came to be eminent in all Virtues; and the young Lady JANE, profited so wondrously in the Greek and Latin Tongues, that she might well stand in Competition with the most learned Men of that Time.

THERE he dwelt during the last Years of King HENRY's Reign, and through the Reign of King EDWARD the Sixth, 'till the Beginning of Queen MARY's

MARY's Sovereignty; who coming to the Crown, and turning the Stream of Religion, all Things again yielded to the Papists Authority.

MR. FOX was at that Time sheltered by the Duke, his Scholar; tho' he was secretly laid Wait for by Doctor GARDINER, Bishop of WINCHESTER, who both saw something in him which he greatly feared; and also disdained much, that the Heir of one of the greatest Families in the Kingdom, and nearest joined to himself in Friendship, should by his Company be depraved.

MR. FOX, altho' he was cherished in the Bosom of the Duke; yet after he saw all Sorts of Men troubled for their Religion, some imprisoned, and others burnt; in brief, nothing on all Sides, but Flight, Slaughter, and Gibbets; and that the Bishop of Winchester was the principal Incendiary, who for private Respects was already his Enemy, began to fear what might become of him, and to think of some speedy Way for his Departure hence. As soon as the Duke knew his Intent, gently chiding his Fearfulness, he used many Words to perswade him to leave all Thought of going away; affirming it neither agreeable to Honour or Modesty, for him to suffer his Tutor, so well deserving at his Hands, to be taken from him: That he remembered, with what Precepts he had fortified his younger Years; neither had he with more Attention hearkned to his Instructions, than he would with Constancy put them in Practice; only let him be of good Courage, and so avoid the Violence of his Enemies, as not to be weary of his Friend's Company: That this he spake, as hoping by his Authority to prevail with him: But if that might not be obtained, he would further him in the Course he intended.



THERE was in the Duke's Speech the more Credit, because it was known to proceed from the Sincerity of his Heart. His Answer was, That it was indeed for the Duke's Honour, to defend his Tutor from any Injury; but it was his own Part, to have a Care, lest for his Safety the Duke might incur apparent Danger. Neither did his Fear want Excuse. For tho' he well knew the Duke could not be drawn from his good Intentions towards him; yet he was not ignorant, that by some Wile or other, he might be circumvented and deceived.

FOR even at that Time was the Bishop of WINCHESTER very intimate with the Duke. Thither he often resorted, and at several Times desired of him, that he might see his old Tutor. At first he denied his Request, saining several Delays to put him off. At length it chanced, that Mr. Fox (not knowing the Bishop was in the House) entered the Room where the Duke and he were in Discourse; and seeing the Bishop, withdrew himself. The Bishop asking who that was? The Duke answered, *My Physician. I like his Looks well, says the Bishop; and upon Occasion will use him.* The Duke understood that Speech, as the Messenger of some approaching Danger; and now he himself thought it high Time for Mr. Fox to remain no longer in the City. From that Time he caused all Things necessary to be provided; sending one of his Servants before to Ipswich, to hire a Bark, and make ready all Things for the Voyage. And because it seemed scarce safe for Mr. Fox to stay in any City, he chose out the House of one of his Servants, a Farmer, where he might with Convenience expect a fair Wind. Thither Mr. Fox went as secret as he could, taking his Wife as a Companion in his Travels, then great with Child, but resolved to go with him, nor yielding to the Intreaty

Intreaty of those, who perswaded her to the contrary; and as soon as it was told him, his Company expected him, he made Haste to the Port, and went aboard.

SCARCE had they weigh'd Anchor, when suddenly a rough Wind rising from the contrary Shore, troubled the Sea, that the stoutest Mariner began to tremble. Then followed a dark Night, with continual Showers, and a thick Storm of Rain and Hail. That Night with much ado they lay at Anchor, and as soon as the Day appeared when the Tempest seemed not like to cease, they began to make back again to Shore. The Tide a little favouring them, with much Difficulty they arrived in the Evening at the same Haven again. While Mr. Fox had been at Sea, a Pursuivant from the Bishop of WINCHESTER had broke open the Farmer's House with a Warrant to apprehend him, and bring him back Prisoner to the City; but understanding he was gone already, after he had pursued him to the Port, and found that the Ship he was embarked in, was sailed, he returned without his Errand. Mr. Fox, as soon as he came to Shore, hearing what had passed, presently took Horse, and left the Town; but the same Night returning, he bargained with the Master of the Ship to set Sail again, telling him that so his Business required, nor did he much Care what Shore he landed at. The Pilot took upon him this venturous Task, and performed it accordingly. For loosing thence in the Night, as soon as the Tide turned, though the Sea were rough, and the Weather blustering, within two Days Space he landed his Company in Safety at *Newport Haven*.

Mr. Fox when he had spent a few Days at *Newport*, went to *Antwerp*, and thence by small Journeys to *Basil*.

THIS

THIS City was at that Time much spoken of for the great Friendship shewed to those of the *English* Nation: For which Cause many famous Men withdrawing from the Cruelty of the Times, had escaped out of *England* thither. Of these were many; but of slender Estate who some one Way, and some another, but the most Part of them, maintained themselves by reviewing and correcting the Press; this Place for careful Printing, and Plenty of diligent and wealthy Men of that Profession, then surpassing all the Cities of *Germany*; and preferring the Industry of our Men, in that Employment, before any of their own Countrymen.

To these Mr. Fox joined himself, so much the better liked of, because, having been always inured to Hardiness, he had learned how to endure Labour; and that which seemed the greatest Misery to others, to sit up late, and keep hard Diet, was easy to him.

His Industry may be from hence testified, That being so full of Employment at *Basle*, there, nevertheless, he began to write his *History of the Acts and Monuments of the Church*. At first it sufficed only to mark it out, and to draw the first Lines or Rudiments: The whole Body of the History he added, after he returned into his own Country. First, he wrote it in *Latin*, and sent the Copy to *Basle*, to be printed; where the Work is still in great Estimation. Shortly after, to gratify the Unlearned, he wrote it in his Mother-Tongue.

In the mean while, the Reformed Religion began again to flourish in *England*, and the Papists to decline; by the Death of Queen MARY; a Woman, while she followed her own Inclination, every Way excellent; but while she denied not  
any

any Thing to some wicked Counsellors; losing that Praise she had otherwise deserved.

Dr. ELMARE, sometime Bishop of London, in Presence of many yet living, was wont to say, that he was himself at a Sermon wherein Mr. Fox, to comfort the banished *English*, did with Confidence tell them, *That now was the Time come for their Return into England; and that he brought them that News by Commandment of God.* For which Words he was then sharply reprov'd, but excus'd afterwards by the Event; when, by comparing of Times, it was found, that Queen MARY died but the Day before Mr. Fox had thus presaged.

THEY who had forsaken their Houses, were now called Home: They who had suffered Imprisonment, were released: They who by Loss of Goods were decayed, were by Gifts repaired: They who had been thrust from Places of Honour, were restored: The unjust Laws were in the mean while abrogated, and the wholesome Laws established in their Place. In such Sort did Queen ELIZABETH, even in the Infancy of her Reign, dispose the Affairs of the Common-wealth.

I SHEWED before, that Mr. Fox first applied himself to write the History of the Church, whilst he was at Basil; the Cause he did not finish it there, was, that he might use the Testimony of more Witnesses. This Work, not a little, vexed the Papists. For well they saw that, in vain, they had spilt so much Blood, if an Account of these Proceedings must be rendered to succeeding Ages. There was no Hope left, but by charging the Author with Falshood, to lessen his Credit and Authority; which whilst Mr. Fox endeavoured to remove, he could not avoid, but by adding a new Heap of Matters and Testimonies. And let us by this  
judge



judge of his Industry, that he not only gathered together so many several Things, as the Materials of his Work, from all Distances of Times or Places, and thro' all Shires of the Kingdom, collected the Acts of both Courts; but also searched out, examin'd, and reduced into Order those Things themselves, being partly eaten out by Antiquity, partly by Hatred, or Flattery of Authors corrupted, and partly hid in the rugged and short Form of old Writing. I find by the Author's own Notes, that in the eleventh Year after he began to write it, the Work was finished. Neither in all that Time, used he the Help of any Servant in Writing, or other Business. So much doth Industry, employed to one Purpose, afford more useful Assistance, than a Mind divided into many Cares at once, though it hath ever so many helping Hands.

WHEN he had, for many Years, left no Time free from Study, not affording himself what Nature required, he was at Length brought to that Pass, that his natural Liveliness and Vigour being spent, neither his Friends nor Kindred could by Sight remember him. By this Means he first fell into that withered Leanness of Body, in which many afterward saw him, never again returning to that pleasing and chearful Countenance which he had before; but even then would by no Means be persuaded to lessen his accustomed Labours, or lay aside his Study.

FROM this Time Mr. Fox began to be much spoken of, for a good Historian. The other Virtues of his Mind, as they were less known abroad, so they were overshadowed by that which was known. Shortly after, he began to wax famous, not only as a Man learned, but as one for his Friendliness, useful, and no less by Art, than natural Inclination,  
helpful

helpful to others. Either by good Advice, comfortable Perswasions, or a charitable Hand, he relieved the Wants, or satisfied the Desires of innumerable Persons; whereupon no Man's House was, in those Times, more thronged with Clients than his. There repaired to him both Citizens and Strangers, Noblemen and common People of all Degrees; and almost all for the same Cause, to seek some Salve for a wounded Conscience.

THUS spending the Day at Home in such like Duties, frequently preaching abroad, and going to visit those, who were not able to come to him; he both fulfilled that, which by the Courtesy of his own Disposition was enjoined him, and neglected not the Performance of that Duty, which the Office of his Ministry had imposed upon him. That little Time which his Friends, either called away by other Occasions, or ashamed of being too tedious, had left free to his own Disposeure, he bestowed not in Sleeping, or taking his Pleasure, but in Prayer and Studying; in both which, he always retired into some private Place, or made Use of the Night's Silence for Secresy; unless by Chance, sometimes the vehement Groans he mingled with his Prayers, being heard by some that were near, gave Notice how earnest he was in his Devotions. For at no Time of the Night could any Man come to find his Labours ended; but they often lasted 'till Morning Light.

THE Titles of those Books he wrote, are these; *Comædiarum libri 2. Syllogisticon. Admonitio ad Parliamentum. De lapsis per errorem in Ecclesiam restituendis. Oliva Evangelica. De Christo gratis justificante. De Christo Crucifixo. Papa confutatus. Contra Osorium de Justitia. Meditationes supra Apocalypsin Rerum in Ecclesia gestarum Commentarii. The Acts and Monuments of the Church.*

WE may now give the Readers a full Sight at once, of the Rest of Mr. Fox's Life. We shall first observe, a deliberate and resolved Contempt of all Things, which are in greatest Esteem among Men, and especially of Pleasures; which Mind of his gave him great Ability, to perform whatsoever he listed to take in Hand; there being Nothing which can mislead the Mind that would otherwise hold the right Way; but what proceedeth from some Pleasure or other, lying in Wait to entrap us in our Journey.

HE never declined the Friendship of illustrious Persons; not to gain Honour to himself, but that his Commendation might be more effectual, when he should desire Favour for others. The Money, which sometimes rich Men offered him, he accepted, returning it to the Poor. He likewise frequented the Tables of his Friends, not for Pleasure (being of a spare Diet) but in Courtesy to keep them Company, and to provoke them to Love and to good Works. He behaved so in those Things, which are followed by Delight, that none of those, who were always in his Company, can remember any Speech or Action of his, which might bewray the least Desire to them. And so far was he from thirsting after Honour, Riches, Applause, or any outward Good, that he would not suffer even the Care of his private Estate to enter his Mind; much less would he take Thought for To-morrow. The Love of GOD, wherewith his Mind was filled, left no Room, nor any Affection free for other Pleasures. Like one who had found an invaluable Treasure, he bent his Mind upon this only; neither hoping, nor expecting any Thing besides; but resolved to make this the Scope of all his Wishes and Desires. Hence it fell out, that they who observed his Mind so stedfastly fixed upon GOD, and that he both spoke and did many Things,

Things beyond the Opinion of an ordinary good Man, believed that he could not be void of some uncommon Inspiration. And now some began to honour him, not as a good Man only; but as one more immediately sent from Heaven.

I WILL neither deny the Truth of any Story, nor make any Additions thereto. Many Things did Mr. Fox foretell, to comfort the Afflicted, or terrify those that were stubborn.

It hath been already related, with what Constancy, whilst he remained at *Basil*, among his banished Countrymen, he signified the Time of their Return. It is likewise well known, what Answer he gave concerning the Lady *Anne Hen- nage*, lying sick of a violent Fever. When the Disease had so far increased, that the Physicians had pronounced it deadly, Mr. Fox was called to be present at her Ending. After he had performed what he came for, in reading Prayers, and comforting the sick Woman, *Well have you done* (said he) *and according to your Duty, to prepare yourself for all Events; but know this from me, That of this Sickness you shall not die.* Among those who stood by was Sir *Moyle Finch*, the Lady's Son-in-Law, who, either moved with so unusual a Speech, or desirous to get Somewhat more out of him, as soon as Mr. Fox was withdrawn, began to chide him; telling him, that he could not but marvel what his Intent was, that, contrary to the Opinion of the Artists, he, being an unskilful Man, should presume to determine the End of the Disease. To this Mr. Fox, smiling, made Answer, *That he binder'd not any Man to think of him as he pleased; but concerning the sick Lady, it had so seemed good unto GOD, that she should recover of that Disease; and that he had said no more than was commanded him.* The Lady recovered; nor can I tell an Un-



truth in this, there being many yet living, who could reprove me.

LIKE to this was that Story of Mrs. *Honiwood*, an honourable Gentlewoman, who had almost Twenty Years lain sick of a Consumption through Melancholy, neither did any one seem to have Advice or Courage sufficient against the Force of so mischievous a Disease; tho' she had already consulted with the gravest Divines, and the best Physicians, and with all, who, either in the Art of Curing, or Power of Perswading, were accounted to excell. At length she sent for Mr. Fox. They who went with him related afterward, that they never had entered into a more heavy, or afflicted House. There sat by the sick Woman, her Friends, Kinsfolk, Children, and Servants; some upon Seats, and some on the Chamber-floor, not weeping or sighing, as those commonly do that lament; but having spent all their Tears, resolutely silent, neither rising to those that came in, nor answering those who asked any Question. The sick Woman lay upon her Bed, without any Hope of Life, with her frequent Sighs, faintly breathing forth some few Words, the Effect of which was, That she desired to end her Days. Mr. Fox, when he had so many Patients under his Hands at once, left all other Means of Consolation but Prayer. At length he told her, *That she should not only grow well of that Consumption, but also live to an exceeding great Age.* At which Words the sick Gentlewoman, a little moved, and earnestly beholding him: *As well might you have said (quoth she) that if I should throw this Glass against the Wall, it would not break to Pieces;* and holding a Glass in her Hand, out of which she had newly drunk, she threw it forth; neither did the Glass, first lighting on a Chest, standing by the Bed-side, and afterward on the Ground, either break or crack in any Place. And the Event

fell out accordingly. For the Gentlewoman, being then Threescore Years of Age, lived afterward many Years, and was able, before the 90th Year of her Age, (for she lived longer) to reckon Three Hundred and Threescore of her Childrens Children and Grandchildren. Among which, at this Day (to wit, in the Year of our LORD, 1641, in which this Book is set forth) there liveth Mrs. *Grace Hennage*, the Daughter of the said Mrs. *Honiwood*, a Gentlewoman of great Worth, and the Widow of an honourable Gentleman, Mr. *Michael Hennage*; who affirmeth, That she was present at the same Time this was done.

I COULD here relate many Stories of like Nature; but they, for the most Part, are dead, who might justify the Particulars. That which followeth is more commonly known, than that it should need to be confirmed by Witnesses.

Mr. FOX went one Day, as his Custom was, to see the Earl of ARUNDEL, Son to the Duke of NORFOLK. The Earl, when he was going away, brought him to the Water-side, at the Lower-end of his Garden; but observing the River very rough, on the sudden rising of the Wind, he counselled him, Not to trust himself upon the Waters. But he continuing in his Resolution of going; *Se, my Lord*, (quoth he) *let these Waters deal with me, as I have in Truth and Sincerity delivered to you, all that I have spoken.* And with that entering into the Boat, before they put off from the Bridge, the Wind ceased, and the River ran with a smooth Stream.

BEING often asked by his Friends, Why he had no more Regard to the Straightness of his Estate, it being the first Precept of Charity to begin at Home? His Answer was, *That GOD, by his Cove-*

*nant, had the Charge of his Affairs, who well knew both what was fit for him, and when to bestow it; and since He had never yet failed him, how could he doubt of Him, without manifest Ingratitude?*

THERE want not some, who accuse Mr. FOX of Injustice; which, because many are interested in, I shall further enquire into.

IN that Part of his History, wherein he describes the Troubles in the Reign of Queen MARY, he hath by Name mentioned, not only the Authors of those Executions, but also many Assistants, among whom were some Persons of great Note. This, some of their Posterity complain to have been done unjustly: pleading, that the fatal Necessity of those Times ought not to be a Scandal to them, or their Posterity. I answer, the same Excuse of Necessity, which they alledge for their Ancestors, ought to suffice on Mr. FOX's Behalf; since he could no Way leave the Ministers nameless, but he should leave his Adversaries Occasion of Cavilling.

ILKEWISE think fit, that some Answer should be made to the *Papists*; who affirm, that he is a lying Author. Is it then a Lye, that Mr. ROGERS, Archbishop CRANMER, Bishop HOOPER, Bishop RIDLEY, Bishop LATIMER, and many others were burned for their Religion? If this, even by their own Confession, be true, what (I marvel) may those Matters be, by whose Falshood the whole Work hath incurred the infamous Title of a Lye, as they make their Followers believe? At first, they alledg'd Mistakes in the Names of such as suffered, or in the Time of their Suffering; but these were so well defended by the Author, that, as long as he lived, no Man exclaimed any more. But let us grant them somewhat. If I shall take quite out of the History, all that they have said to

be false, will they promise to suffer their Followers to read the rest? They will no more yield to this Condition, than they will be contented to be quiet. What shall a Man do to such Men, as are never satisfied, whether you grant what they plead for, or deny it?

HE used always among his Friends, a pleasant Kind of Familiarity, wherewith he seasoned the Gravity and Severity of his Behaviour.

BEING asked at a Friend's Table, what Dish he desired to begin his Meal with? He answered, *The Last*. Which Word was taken, as if he meant some choicer Dish, such as are usually brought for the second Course; whereas he only signified the Desire he had to see Dinner ended, that he might depart Home.

GOING Abroad, he met a Woman, who pulling a Book from under her Arm, and saying, *See you not that I am going to a Sermon?* Mr. Fox replied, *Go home rather: for to Day you will do but little Good at Church.* And when she asked, *At what Time therefore he would counsel her to go?* Then (answered he) *when you tell no Body before Hand.*

IT happened at his own Table, that a Gentleman there spake somewhat too freely against the Earl of LEICESTER. Which, when Mr. Fox heard, he commanded a Bowl, filled with Wine, to be brought him. Which being done: *This Bowl* (quoth he) *was given me by the Earl of LEICESTER;* so stopping the Gentleman, without reprehending him.

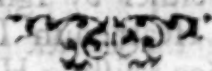
WHEN a young Man, a little too forward, had, in Presence of many, said, *That he could conceive no Reason, in the reading of the old Authors, why*  
U 3 *Men*



*Men should so greatly admire them. No Marvel indeed (quoth Mr. Fox) for if you could conceive the Reason, you would then admire them your self.*

At length, being full of Years, and stored with Friends, ere he had quite passed through his Seventieth Year, he died; not through any known Disease, but through Age. Yet did he foresee the Time of his Departure; nor would suffer his Sons (whom notwithstanding he entirely loved) to be present at his Death; but forbad the one to be sent for, and sent the other on a Journey three Days before he died; whether he thought them unable to bear so heavy a Spectacle, or would not have his Mind at that Time troubled with any Thing, that might move him to desire Life. This to me and my Brother was the most grievous of all, that we could neither come to close his Eyes, to receive his last Blessing and Exhortations, nor satisfy our Minds with that last Sight of him. Perchance we could with more Patience have endured to see the Approaches of his Death, than to have lost in him so good an Example how to die.

UPON the Report of his Death the whole City lamented, honouring the small Funeral which was made for him, with the Concourse of a great Multitude of People; as if among so many, each Man had buried his own Father, or his Brother.





# ACTS and MONUMENTS OF THE Christian Martyrs.

**I**N the following Book, I commend two special Points to the Reader; first, to observe the Disposition and Nature of this World; secondly, the Nature and Condition of the Kingdom of *Christ*; the Vanity of the one, and the Establishment of the other; the unquiet State of the one, ruled by Man's Violence and Wisdom, and the happy Success of the other, ever ruled by God's Blessing and Providence; the Wrath and revenging Hand of God in the one, and his Mercy upon the other. The World I call all such as are without or against *Christ*; either by Ignorance not knowing Him, or by Heathenish Life not following Him, or by Violence resisting Him. On the other Side, the Kingdom of *Christ* in this World, I take to be all them which belong to the Faith of *Christ*; the Number of whom, although it be much smaller than the other, and always hated and molested  
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of the World; yet it is the Number, which the LORD doth peculiarly bless and prosper, and ever will. And this Number of *Christ's* Subjects is that which we call the visible Church in Earth.

IN the Reign of *Tiberius*, the LORD *Jesus*, the Son of GOD, in the Thirty-fourth Year of his Age, which was the Seventeenth of this Emperor, by the Malice of the *Jews* suffered his blessed Passion for the conquering of Sin, Death, and *Satan*, the Prince of this World, and rose again the third Day. After whose Passion and Resurrection, *Tiberius* lived six Years; during which Time, no Persecution was yet stirring in *Rome* against the Christians, through the Commandment of the Emperor.

IN the Reign also of this Emperor, and the Year which was next after the Passion of our Saviour, or somewhat more, *St. Paul* was converted to the Faith. After the Death of *Tiberius*, when he had reigned Twenty-three Years, succeeded *G. Caesar Caligula*, *Claudius Nero*, and *Domitius Nero*. By *Caligula*, *Herod* the Murtherer of *St. John Baptist*, and Condemner of *Christ*, was condemned to perpetual Banishment, where he died miserably. *Caiaphas* also, who wickedly sat upon *Christ*, was the same Time removed from the High Priesthood.

**DOMITIUS NERO**, succeeding *Claudius*, reigned fourteen Years, with such Fury and Tyranny, that he slew most Part of the Senators, and destroyed the whole Order of Knighthood in *Rome*. Such was his wretched Cruelty, that he caused to be put to Death his Mother, his Brother-in-Law, his Sister, his Wife great with Child, all his Instructors, *Seneca* and *Lucan*, with divers more of his own Kindred. Moreover, he commanded *Rome* to be set on Fire in twelve Places, which

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continued six Days and seven Nights in burning. And to avoid the Infamy thereof, he laid the Fault upon the Christians, and caused them to be persecuted. And so continued this miserable Emperor in his Reign fourteen Years; 'till at last the Senate proclaiming him a publick Enemy unto Mankind, condemned him to be drawn through the City, and to be whipped to Death. For Fear whereof, he, flying the Hands of his Enemies, in the Night fled to a Manor of his Servant's in the Country, where he was forced to slay himself; complaining that he had neither Friend nor Enemy left that would do so much for him. In the Latter-end of this *Domitius Nero*, *Peter* and *Paul* were put to Death for the Testimony and Faith of *Christ*, Anno 69.

IN the Year Seventy-three, forty Years after the Passion of *Christ*, and the third Year after the Suffering of *St. Peter* and *Paul*, were destroyed by *Titus* and *Vespasian* his Father (who succeeded after *Nero* in the Empire) Eleven Hundred Thousand *Jews*; besides those which *Vespasian* slew in subduing the Country of *Galilee*, and those also which were sold to vile Slavery. Two Thousand were brought with *Titus* in his Triumph; of which, Part he gave to be devoured by wild Beasts, Part were otherwise cruelly slain. By whose Case all Nations may take Example, what it is to reject the Visitation of GOD; and much more to persecute them, which are sent of GOD for their Salvation.

Now to return. I propose first, to declare the Persecutions raised up against the Servants of *Christ*, within three hundred Years after *Christ*. Which Persecutions commonly are counted Ten; besides those moved by the *Jews* in *Jerusalem* and other Places, against the Apostles. In which, first *St. Stephen*



*Stephen* was put to Death, and divers others were either slain or cast into Prison.

AFTER the Martyrdom of *St. Stephen*, suffered next, *James* the Apostle of *Christ*, and Brother of *John*. Of the Death of the other Apostles, we know little of a Certainty; the common Accounts being mostly fabulous.

THE first general Persecution was stirred up by *Nero*, about the Year of our LORD Sixty-seven. The Rage of which Emperor was so fierce against the Christians, that a Man might see Cities lie full of Men's Bodies; the old there lying together with the young, and the dead Bodies of Women cast out naked, in the open Streets; not only in *Rome*, but also through all the Provinces, *Nero* thinking to abolish the Name of Christians in all Places.

IN this Persecution, the Apostle *Peter* was condemned to Death. Touching the Cause and Manner of his Death, the Words of *Jerome* are these: *Simon Peter, of the Province of Galilee, and of the Town of Bethsaida, the Brother of Andrew, after he had been Bishop of the Church of Antioch, and had preached to the Dispersion of them that believed, of the Circumcision, in Pontus, Galatia, Cappadocia, Asia, and Bithynia, in the second Year of Claudius the Emperor (which was about the Year of our LORD Forty-four) came to Rome to withstand Simon Magus; and there abode until the last Year of Nero, which was the Fourteenth Year of his Reign, by whom he was crucified, his Head being down, and his Feet upward; himself so requiring, because he was (he said) unworthy to be crucified after the same Manner as the LORD was.*

*EUSEBIUS* affirmeth, that *Peter* seeing his Wife going to her Martyrdom (as he was yet hanging upon the Cross) was greatly glad, and cried

unto her with a loud Voice, *Woman, remember the LORD Jesus.* Such was then the blessed Bond of Marriage among the Saints of GOD.

*PAUL* the Apostle, after his great Travel and unspeakable Labours in promoting the Gospel of *Christ*, suffered also in this first Persecution, and was beheaded.

THE Persecution beginning under *Nero*, ceased under *Vespasian*, who gave some Rest to the poor Christians. But not long after the second Persecution began, by the Emperor *Domitian*, Brother of *Titus*.

HE put to Death all the Nephews of *Jude*, called the LORD's Brother; and caused to be sought out and to be slain all that could be found of the Stock of *David*, for Fear lest He were yet to come of the House of *David*, which should enjoy the Kingdom. In the Time of this Persecutor, *Siméon*, Bishop of *Jerusalem*, after other Torments, was crucified.

IN this Persecution, *John* the Apostle and Evangelist, was exiled by *Domitian* into *Patmos*. But *Domitian* being slain, and his Acts repealed by the Senate, *John* was released under *Pertinax* the Emperor, and came to *Ephesus* in the Year one Hundred. Here he continued until the Time of *Trajan*, and governed the Churches in *Asia*, where also he wrote his Gospel, and lived 'till the Year after the Passion of our LORD, Sixty-eight, which was the Year of his Age, One Hundred and Twenty.

WHEN St. *John* was returned to *Ephesus*, he was desired to resort to the Places near unto him; partly to regulate the Matters of the Church, partly to ordain such as the Holy Ghost should elect.

When he was come to a certain City not far off, and had comforted the Brethren, he looking earnestly upon him, who was the chief Bishop among them, and beholding a young Man strong in Body, of a beautiful Countenance, and of a fervent Mind: *I commend this Man* (saith he) *to thee with great Diligence, Christ and the Church being Witnesses.*

SOME Time after St. *John* was sent for to those Quarters again. The Causes being decided, and his Business ended; meeting with the Bishop, he required of him the Pledge, which before *Christ* and the Congregation he left in his Hands. The Bishop something amazed at the Words of *John*, supposing he had meant some Money committed to his Custody, could not tell what to answer. Then *John*, uttering his Mind more plainly, said: *The young Man, the Soul of our Brother committed to your Custody, I require.* The Bishop with a loud Voice weeping said, *He is dead.* To whom *John* said, *How, and by what Death?* The other said, *He is dead to GOD: for he is become an evil Man, and now he doth frequent this Mountain, with a Company of Villains and Thieves like himself.* The Apostle rent his Garments, and with a great Lamentation said, *I have left a good Keeper of my Brother's Soul; get me a Horse, and let me have a Guide.* This being done, he hastened as much as he could, and coming to the same Place was taken of the Robbers that watched. But he, neither flying nor refusing, said, *I came for this Cause; lead me to your Captain.* So he being brought, the Captain all armed, fiercely began to look upon him; and soon coming to the Knowledge of him, was stricken with Confusion and Shame, and began to fly. The old Man followed him, forgetting his Age, and crying, *My Son, why dost thou fly from thy Father? an armed Man from one naked? a young Man from an old Man? Have Pity on me,*

my Son, and fear not, for there is yet Hope of Salvation. I will answer for thee unto Christ. I will die for thee if need be; as Christ hath died for us. I will give my Life for thee. Believe me, Christ hath sent me. He hearing these Things, first, as in a Maze, stood still. After that, he cast down his Weapons. By and by he trembled, and wept bitterly; and coming to the old Man, embraced him, and spake unto him with Weeping (as well as he could) being baptized afresh with Tears; only his right Hand being hid and covered. Then the Apostle (after he had ascertained him, that he should obtain Remission of our Saviour, and also prayed, falling down upon his Knees, and kissed his Right Hand, which for Shame he durst not shew before) brought him to the Congregation. And when he had prayed for him with continual Prayer and daily Fastings, and had comforted and confirmed his Mind, he went not from him before he had restored him to the Congregation again, and made him a great Example of Faith and Holiness.

ST. JOHN going at *Ephesus* to be washed, and seeing *Cerintus* in the Bath, he leaped out unbathed, because he feared the Bath should have fallen; seeing such an Enemy to the Truth was within. Such Fear had the Apostles (saith *Irenæus*) that they would not exchange a Word with them that adulterate the Truth.

IN this Persecution, besides innumerable other Martyrs, suffering for the Testimony of the LORD Jesus, was *Flavia* the Daughter of *Flavius Clemens*, one of the *Roman* Consuls, who, with many others, was banished out of *Rome*, into the Isle of *Pontia*.



THERE were remaining alive at that Time certain of the LORD's Kindred, which were the Nephews of *Jude*, that was called the LORD's Brother. When the Lieutenant of *Jewry* had brought them to *Domitian* to be slain, the Emperor demanded, *Whether they were of the Stock of David?* Which when they had granted; he asked again, *What Possessions, and what Substance they had?* They answered, *That they both had no more between them in all, than thirty-nine Acres of Ground, and that they got their Living, and sustained their Families with the hard Labour of their Hands, shewing their Hands to the Emperor, being then hard and rough.* Then the Emperor enquiring of them concerning the Kingdom of *Christ*, *What Manner of Kingdom it was; how, and when it should appear?* They answer'd, *That his Kingdom was not a Worldly, but an Heavenly Kingdom, and that it should appear in the End of the World; at which Time He, coming in Glory, should judge the Quick and the Dead.* *Domitian* hearing this, did not condemn them; but despising them, let them go, and also staid the Persecution against the Christians.

IN this Persecution, every Person accused was sworn to declare the Truth, *Whether they were Christians or not:* and if they confessed, then by the Law, the Sentence of Death proceeded.

NEITHER were the Tyrants content with their Death only; but whatsoever Man's Invention could devise, was practised against the Christians. Imprisonment, Stripes, and Scourgings, Tearings, Stonings, Plates of Iron laid unto them burning hot, deep Dungeons, Racks, the Teeth of wild Beasts, Gridirons, Gibbets and Gallows, Tossing upon the Horns of Bulls: Moreover, when they were thus killed, their Bodies were laid in Heaps, and

and Dogs left to keep them, that no Man might bury them.

AND yet notwithstanding all these continual Persecutions, the Church of the Christians daily increased, deeply rooted in the Doctrine of the Apostles, and watered plenteously with the Blood of Saints. Thus *Justin Martyr*: *That none can terrify or remove us which believe in Jesus, it daily appeareth; for when we are slain, crucified, cast to wild Beasts, into the Fire, or given to other Torments, yet we go not from our Confession; but on the contrary, the more Cruelty is wrought against us, the more there are that come to Faith in the Name of Jesus: No otherwise than if a Man cut the Vine-Tree, the better the Branches grow.*

BETWEEN the Second Persecution and the Third was but one Year, under the Emperor *Nerva*. *Trajan* succeeded him, who, in other Respects, was a commendable Prince: but toward the Christians he was impious and cruel. In his Persecution *Pliny* the Second, a Man learned and famous, seeing the lamentable Slaughter of Christians, and moved to Pity, wrote to *Trajan*, that there were many Thousands daily put to Death, of which none did any Thing contrary to the *Roman* Laws: whereby the Persecution, by Command of the Emperor, was greatly diminished. The Epistle of *Pliny* I thought convenient to set down, as follows.

### The Epistle of PLINY to TRAJAN.

IT is my Manner (my Sovereign) to make Relation of all those Things unto you, wherein I doubt. For who can better, either correct my Slackness, or instruct mine Ignorance, than You? I

was never yet present my self at the Examination and Execution of these Christians; and therefore what Punishment is to be administred, and how to proceed in such Inquisitions, I am ignorant; not able to resolve whether any Difference is to be had in Age and Person; whether the Young and Tender ought to be treated with like Cruelty as the Elder and Stronger; whether Repentance may have any Pardon, or whether it may profit him or not, to deny, who hath been a Christian; whether the Name only of Christians without other Offences; or whether the Offences, joined with the Name of a Christian, ought to be punished. In the mean Season, as touching such Christians as have been presented unto me, I have kept this Order. I have enquired the second and third Time of them, Whether they were Christians; menacing them with Fear of Punishment; and such as did persevere, I commanded to Execution.

THERE was a Libel offered me, bearing no Name; wherein were contained the Names of many which denied themselves to be Christians, content to do Sacrifice to the Gods, and to your Image, and to blaspheme Christ: whereunto no True Christians could be compelled; and those I discharged and let go. Others confessed, that they had been Christians, but afterward denied the same; affirming unto me the whole Sum of that Sect or Error to consist in this, "That they were wont, at certain Times appointed, to meet before Day, and to sing Hymns to one Christ their GOD, and to confederate among themselves, to abstain from all Theft, Murder, and Adultery; to keep their Faith, and to defraud no Man:" which done, they departed for that Time; and afterward resorted again to take Meat in Companies together, both Men and Women; and yet without any Act of Evil.

TO be further certified in the Truth whereof, I caused two Maidens to be laid on the Rack, and examined

amined of the same. But finding no other Thing in them, but only immoderate Superstition, I thought to cease further Inquiry, till I might be further advertised in the Matter from You; especially considering the great Number of those, that were in Danger of your Statute. For very many there were of all Ages and States, both Men and Women, who had incur'd the same Peril of Condemnation.

### The Answer of TRAJAN to PLINY.

**T**HE Act and Statute, my Secundus, concerning the Christians, you have rightly executed.

For no such general Law can be enacted, wherein all special Cases particularly can be comprehended. Let them not be sought for; but if they be brought and convicted, then let them suffer Execution: So notwithstanding, that whosoever shall deny himself to be a Christian, and do Sacrifice to our Gods, let him be released. Such Libels as have no Names, suffice not to any just Crime; for that should give both an evil President; neither doth it agree with the Example of our Time.

**TERTULLIAN** writing upon this Letter of Trajan, says, O Sentence of a confused Necessity! He would not have them to be sought, as Men Innocent; and yet causes them to be punished, as Persons Guilty. And thus the Rage of that Persecution ceased for a Time; although, notwithstanding, many cruel Officers, ceased not to afflict the Christians in divers Provinces: As in Jerusalem, after the Emperor Trajan had sent Commandment, That whosoever could be found of the Stock of David, should be put to Death. Certain of the Jewish Nation, accused Simeon the Bishop of Jerusalem, to come of the Stock of David. This Simeon was scourged many Days together, being an Hundred



and Twenty Years old. In which both the Consul and all the Multitude did marvel to see him of that Age so constantly to suffer: And so at last being crucified, he finished his Course in the LORD.

IN this Persecution suffered *Phocas*, Bishop of *Pontus*, whom *Trajan*, because he would not do Sacrifice to *Neptune*, caused to be cast into a hot Lime-kiln, and afterward to be put into a scalding Bath, where he, in the Testimony of *Christ*, ended his Life.

ALSO in this Persecution, suffered the blessed Martyr, *Ignatius*, appointed Bishop of *Antioch* next after *St. Peter*: who was given to Wild Beasts to be devoured. (See VOL. I.)

BESIDES this godly *Ignatius*, many thousands also were put to Death in the same Persecution, as appears by the Letter of *Pliny*, above recited.

NEXT after *Trajan* succeeded *Adrian* the Emperor; under whom suffered *Alexander* the Bishop of *Rome*, with his two Deacons, *Euentius* and *Theodorus*: Also *Hermes* and *Quirinus*, with their Families.

MOREOVER, in the Time of *Adrian*, *Zenon*, a Nobleman of *Rome*, with Ten Thousand Two Hundred and Three, were slain for Christ.

THERE was one *Eustachius* a Captain, whom *Trajan* in Time past had sent out to War against the *Barbarians*. After he had, by God's Grace, valiantly subdued his Enemies, and was now returning Home with Victory; *Adrian* for Joy meeting him in his Journey, to bring him Home with Triumph, by the Way would first do Sacrifice

crifice to *Apollo* for the Victory gotten; willing also *Eustachius* to do the same with him. But when *Eustachius* could by no Means be thereto enforced, being brought to *Rome*, there, with his Wife and Children, he suffered Martyrdom under the foresaid *Adrian*.

WE read also of *Faustinus* and *Jobita*, Citizens of *Brixia*, who suffered Martyrdom with grievous Torments. One *Calocerius*, seeing their Patience, cried out, *Verily, great is the God of Christians!* Forthwith he was apprehended, and being brought to the Place of Execution, was made Partaker of their Martyrdom.

WHILE *Adrian* was at *Athens*, *Quadratus*, a Man of no less excellent Zeal, than Learning, being then Bishop of *Athens*, exhibited unto him a learned Apology, in the Defence of the Christian Religion; wherein he declared the Christians, without all just Cause, to be so cruelly treated and persecuted. The like did *Aristides*, another no less excellent Philosopher. Also *Serenus Granius*, a Man of great Nobility, writ Letters to *Adrian*, declaring it was not consonant with Right or Reason, for the Blood of Innocents to be given to the Fury of the People, and to be condemned for no Fault, only for the Name and Sect that they followed.

THE Emperor, being better informed concerning the Christians, became more favourable unto them: And immediately wrote to *Minutius Fundanus*, Proconsul of *Asia*, willing him to exercise no more such Extremity against the Christians; as to condemn any of them; having no other Crime objected against them, but only their Name.

AFTER

AFTER the Death of *Adrian*, succeeded *Antoninus*, about the Year of our LORD, One Hundred and Forty, and reigned Twenty-three Years; who for his Clemency and modest Behaviour, had the Name of *Pius*. His Saying was, *That he had rather save One Citizen, than destroy a Thousand of his Adversaries*. At the Beginning of his Reign, such was the State of the Church, as *Adrian* his Predecessor had left it; in which, although there was no Edict to persecute the Christians, yet the Rage of the Heathens, did not cease to afflict the People of GOD; ascribing to the Christians whatsoever Misfortune happened. Moreover, inventing against them all false Crimes and Contumelies, whereof to accuse them. By Reason whereof, there were divers in sundry Places molested, and some put to Death: But not by the Consent of the Emperor; who was so mild and gentle, that either he raised up no Persecution against the Christians, or else he soon stayed the same.

AFTER the Decease of *Antoninus Pius* (who among all other Emperors of that Time made the most quiet End) followed his Son, *M. Antoninus Verus*, with *Lucius* his Brother, about the Year of our LORD, One Hundred and Sixty-two, a Man more stern and severe. And although, in Civil Government no less commendable: yet, toward the Christians, sharp and fierce; by whom was moved the fourth Persecution. In whose Time, a great Number of them, which professed *Christ*, suffered most cruel Torments, both in *Asia* and *France*. In the Number of whom was *Polycarp*, the worthy Bishop of *Smyrna*; who in the great Rage of this Persecution in *Asia*, was martyr'd.---  
[See VOL. I.]

IN the same Persecution suffered *Picinius*; who, after much Boldness of Speech, in his Apologies and Sermons made to the People, in the Defence of

of the Christian Faith, and after much relieving and comforting many that were in Prisons, and otherwise discomfited, at last, was put to cruel Torments; then given to the Fire; and so finished his Martyrdom.

As these suffered in *Asia*, so in *Rome* suffered *Felicitas* with her seven Children. The Names of those Children were *Januarius*, *Felix*, *Philip*, *Silvanus*, *Alexander*, *Vitalis*, *Martialis*. Of whom *Januarius*, after he was whipped and scourged with Rods, was prest to Death with leaden Weights. *Felix* and *Philip* had their Brains beaten out with Mawls. *Silvanus* was cast down headlong, and had his Neck broken. *Alexander*, *Vitalis* and *Martialis*, were beheaded. Last of all, *Felicitas* the Mother was slain with the Sword.

IN this Persecution, suffered also *Justin*; a Man excellent in Learning and Philosophy, and a great Defender of the Christian Religion; who first exhibited unto the Emperor, and to the Senate, an Apology in the Defence of the *Christians*; and afterwards himself died a Martyr.

UNDER the same *Antoninus* suffered *Ptolomeus* and *Lucius*, for the Confession of *Christ*, in a City of *Egypt*; whose History is recited in *Eusebius*, as follows.

“ THERE was a certain Woman married unto a Husband, who was given much to Lasciviousness, whereunto she her self, in Times past, was addicted. But she, being instructed in the Christian Religion, and being chaste her self, perswaded her Husband to live chastly; often telling him, That it was written in the Precepts of the *Christians*, that they should be punished eternally, who lived not chastly in this Life. But he, still  
con-



continuing in his Filthiness, caused his Wife to estrange her self from his Company. To revenge which, he accused her of being a Christian. Whereupon she, being in great Danger, delivered to the Emperor a Supplication; desiring, first, to set her Family in order; and that done, to answer all that might be laid against her: Whereunto the Emperor condescended. Her Husband seeing this, accused also her Instructor in the Faith of Christ: Who being brought before Urbicius the Judge, and by him condemned to suffer; one Lucius standing by, said to Urbicius: *What Reason or Equity is this, that this Man who is neither Adulterer, nor Fornicator, nor Homicide, nor Felon; neither hath committed any Crime, is condemned only for his Name and Confession of being a Christian? This Condemnation, and this Manner of Judgment, O Urbicius, are neither seemly for the virtuous Emperor, nor for the Philosopher his Son; nor yet for the Estate of his Senate of Rome.*

URBICIUS making no farther Examination, said unto Lucius, *Thou art also a Christian.* And when Lucius had given him to understand that he was, the Judge, without further Delay, commanded him to be had away to Execution. To whom he answered, *I thank you with all my Heart, that you release me from most wicked Governors, and send me unto my good and most loving Father, the King of all Gods.* A third Man also, coming unto him, and using the like Liberty of Speech, had the like Sentence of Death; and was crowned with the same Crown of Martyrdom."

IN the same Persecution, which raged not in Rome and Asia only, but in other Countries also, suffered the Martyrs of Lyons and Vienne; giving to Christ a glorious Testimony, and to all Christians a Spectacle of singular Constancy. The History

story of whom, because it is written by their own Churches, where they suffered, I express in their own Words.

*The Servants of Christ, inhabiting the Cities of Vienne and Lions, to the Brethren in Asia and Phrygia, having the same Faith and Hope of Redemption with us: Peace, and Glory from GOD the Father, and from Jesus Christ our LORD.*

THE Greatness of this our Tribulation, the furious Rage of the *Gentiles* against us, and the Torments which the blessed Martyrs suffered, we can neither in Words, nor yet in Writing, exactly, as they deserve, set forth. For the Adversary with all his Force, in every Place, instructed his Ministers, how in most spiteful Manner to set upon the Servants of GOD: So that we were universally commanded, that none should be seen in any Place. But GOD hath always Mercy in Store, and took out of their Hands such as were weak; and others did He set up as firm and immoveable Pillars, able to abide all Force, and valiantly to withstand the Enemy, enduring all the Punishment they could devise. They fought this Battle to come unto Christ, esteeming their Troubles but as light: Thereby shewing, that all that may be suffered in this Life, is not able to countervail the great Glory which shall be shewed upon us. And first, they patiently suffered whatsoever the Multitude did unto them; as Railings, Scourgings, Flinging of Stones, and Imprisonings. Then being led into the Market-Place, and there judged of the Rulers of the City, after their Confession made openly, they were commanded again to

to Prison, until the Return of the chief Governor. After this they were brought before him, and he used all the Extremity that possibly he might against them. *Vetius Epagathus*, one of the Brethren, replenished with fervent Zeal both towards God and his Brethren, (whose Conversation, altho' he were a young Man, was counted as perfect, as was the Life of *Zachary* the Priest: For he walked diligently in all the Commandments of the LORD, and in all Obedience towards his Brethren blameless.) He, having within him the Love, and Spirit of God, could not suffer that wicked Judgment, which was given upon the Christians; but being vehemently displeased, desired the Judge would hear the Defence which he was minded to make in the Behalf of the Christians. But the People cried that it might not be so, tho' he was a Nobleman born, neither did the Governor grant him his lawful Request; but only asked him, *Whether he himself was a Christian or not?* He immediately with a loud and bold Voice answered, *I am a Christian.* And thus was he received into the Fellowship of the Martyrs, and called the Advocate of the Christians.

By this Man's Example, the rest were the more animated to Martyrdom, and made more joyous to accomplish the same. Some indeed were not so well prepared, and not able to bear the Vehemency of so great a Conflict; of whom there were ten that fainted, ministering to us much Heaviness and Lamentation. Those, by their Example, caused the rest, which were not yet apprehended, to be less willing thereunto. Then were we all astonied: not that we feared the Punishment intended against us, but having Respect to the End, and fearing lest others should fall. Every Day there were apprehended such, as were worthy to fulfill the Number of them, which were fallen: insomuch  
that

that of two Churches, all that were Chief, and which were the principal Governors, were apprehended. With these also certain of the Heathens, being our Men-Servants, were apprehended (for so the Governor commanded, that all in general should be taken) who fearing the Torments, which they saw the Saints suffer; being also compelled thereunto by the Soldiers, fained against us, That we kept the Feastings of *Thyestes*, and Incest of *Oedipus*, and many other such Crimes, which are neither remembred, nor named of us.

THESE Things being now told abroad, every Man began to shew Cruelty against us, insomuch that those, who before were more gentle towards us, now waxed mad against us. And thus was fulfilled that, which was spoken: *The Time will come, that whosoever killeth you, shall think he doth God Service.* Then marvellous was the Rage both of the People and Prince; especially against *Sanctus*, who was Deacon of the Congregation of *Vienne*; against *Maturus*, being but a little before baptized, yet a worthy Soldier of Christ; against *Attalus*, who was the Foundation and Pillar of that Congregation, and also against *Blandina*: By whom Christ sheweth those Things, which the World esteemed vile and abject, to be glorious in God's Sight. For when we were afraid, and specially her Mistress in the Flesh, who was her self one of the Martyrs, lest haply, for Weakness of Body, she would not stand to her Confession; *Blandina* was so replenished with Strength and Boldness, that they, which had the Tormenting of her by Course, from Morning to Night, for very Weariness gave over, and were themselves overcome, confessing that they could do no more against her, and marvelled that she yet lived, having her Body so torn and rent: and testified that any one whose Torments alone, had been enough



to have pluck'd the Life from her Body. But that blessed Woman, fighting this worthy Battle, became stronger and stronger; and as often as she spake these Words, (*I am a Christian, neither have we committed any Evil*) it was to her a marvellous Comfort and Boldning to abide the Torments.

**SANCTUS**, who in the Midst of his Torments endured more Pains, than the Nature of a Man might away with, abode, notwithstanding, in such Constancy of Mind, that he told them not his Name, nor what Country-man he was, nor in what City brought up: but unto every Question that was asked him, he answered, *I am a Christian*: Neither could the Gentiles get any more of him: Whereupon both the Governor and Tormentors were the more vehemently bent against him. At length, they clapped Plates of Brasse red hot to the tenderest Parts of his Body; yet he never shrunk, but was bold and constant in his Confession; being strengthened and moistened with the Fountain of living Water, flowing out of Christ's Side. Truly, his Body was a sufficient Witness what Torments he suffered: for it was all drawn together, wounded and scorched so, that it had lost the Shape of a Man: in whose Suffering Christ obtained unspeakable Glory; for that he overcame his Adversaries, and declared, That nothing ought to be feared where the Love of God is; and nothing is grievous, wherein the Glory of Christ is manifested.

**SATAN**, now thinking to have settled himself in the Heart of one *Biblidis*, being one of those, who had denied Christ, and thinking to have caused her, being weak in Faith, to have damned her Soul, in blaspheming the Name of God, brought her to the Place of Execution. But she in the Middle of her Torments, returning to her self, and

and waking as it were out of Sleep, against all Men's Expectations, broke out: *How should we Christians, eat young Infants, (as ye report of us) for whom it is not lawfull to eat the Blood of any Beast?* Upon that, so soon as she confessed her self to be a Christian, she was martyred with the rest.

WHEN Christ had ended those Torments, by the Patience and Sufferance of his Saints, the Devil invented other Engines and Instruments. For the Christians were shut up in dark and ugly Dungeons; and were drawn by the Feet in the Rack: and many other such Punishments suffered they; so that very many of them were killed in Prisons; whom the LORD, in this manner, would have to enjoy everlasting Life. And surely these good Men were so tormented, that if they had had all the Medicines in the World, it was thought impossible for them to live: yet, thus remaining in Prison, destitute of all human Help, they were so strengthened of the LORD, and both in Body and Mind confirmed, that they comforted the Minds of the rest. But the Younger of them, which had not felt the Lash of the Whip, were not able to endure the Sharpness of their Imprisonment; and so died for the same.

THE blessed *Photinus*, who was Deacon to the Bishop of *Lions*, tho' about eighty-nine Years old, and a very feeble Man; yet was of a lively Courage and Spirit: and for the great Desire he had of Martyrdom, when he was brought unto the Judgment-Seat, although his Body was weak, both because of his old Age, and also through Sicknes; yet was his Life preserved to this Purpose, that by the same, Christ might be glorified. He being by the Soldiers brought to the Place of Judgment, many Citizens and Men of great Ability followed him; and the whole Multitude cryed

X 2

upon

upon him diversly, as though He had been Christ Himself. For being demanded of the chief Ruler, what was the Christian Man's God? He answered, *If thou be worthy to know, thou shalt know.* He, being with these Words touched, caused him to be very sorely beaten. Those that stood next him, did him all the Spite they could, both with Hand and Foot, having no Regard to his old Age or white Hairs. And they, which were further off, threw whatsoever came next to Hand. By this Means they thought they revenged the Quarrel of their Gods. *Photinus* now, gasping for Life, was thrown into Prison, and within two Days after died.

AND here is the mighty Providence of GOD declared. Those, who in the first Persecution denied Christ, were also put in Prison, and made Partakers of the others Afflictions. Neither did it any Whit help them that had denied Christ; but they, which confessed him, were imprisoned as Christians; and the other Sort as Homicides and wicked Doers. These were refreshed with the Joy of Martyrdom, the Hope of GOD's Promises, the Love towards Christ, and the Spirit of GOD: the others, by their Countenances bewrayed unto all their guilty Consciences. The Christians went forth having chearful Countenances, adorned with Glory and Grace, insomuch that the very Bonds wherewith they were tied, set them out as Men in seemly Apparel; whereas the others were sad, abject, ill-favoured, filled with Shame, and reviled of the very *Gentiles* themselves, as degenerate Wretches, having the Crime of Homicide, and destitute of the most precious, glorious, and lively Calling. By these Sights, the rest were confirmed, and being apprehended, confessed Christ without any Staggering. After these Things, the Martyrdom of these holy Saints was divided into divers

divers Kinds; as the Offering to God the Father a Garland, decked with divers Kinds of Flowers. And so it behoved the worthy Champions of God, after they had suffered divers Kinds of Torments, to obtain the Reward of Immortality.

THEN *Maturus*, *Blandina*, and *Attalus* were brought together to the Scaffold, there in the Face of the People to be devoured of the Beasts. And *Maturus*, with *Sanctus*, being brought the second Time to the Scaffold, suffered again all Kind of Torments, as though hitherto they had suffered nothing. They, as striving for the Crown, suffered again more Scourgings, the Tearing of wild Beasts, and whatsoever the frantick People cried for. Above all, they brought an Iron Chair, in which their Bodies being set, were fried and scorched, as on a Grid-Iron. And yet for all that, the Tormentors ceased not, but waxed more fierce and mad against them, labouring to overcome the Patience of the Saints. Notwithstanding they could not get out of *Sanctus* any other Thing, but the Confession, which at the Beginning he declared. And thus these holy Men, after they had long continued in this Conflict, at length were slain; being made all that Day a Spectacle unto the World.

*BLANDINA*, being fastened upon a Stake, was cast to the Beasts to be devoured; which Thing was not done without the determinate Will of God: That while she seemed to hang, as it were upon a Cross, by the Ferventness of her Prayer she might comfort the rest of the Saints; as beholding Christ with their bodily Eyes, which in that Agony suffered for them all; and that all which believe in Him, and suffer for the Glory of Christ, might be assured to live with Him for ever. When they saw that no Beast would come near her, they cast her again into Prison, that she,



having the Victory of many Battles, might triumph over the Devil; and being a weak and silly Woman, armed with Christ, the invincible Conqueror might encourage her Brethren, and win a Crown of incorruptible Glory.

*ATTALUS*, being also called for of the People, cometh forth to the Sight. When the Table was carried before him, wherein was written: *This is Attalus the Christian*, the People were in a marvellous Rage against him. But the Governor, understanding that he was a *Roman*, commanded him again to Prison; whereof he wrote to the Emperor, and waited for an Answer, what his Pleasure herein was. The Prisoners were not idle in the mean Season, nor unprofitable to their Brethren. For those, which were dead before, were now revived by them that lived, and the Church did much rejoice, receiving them again, whom she had lost before. For many of them, which before had denied, now were restored, and learned to be Confessors. And being strengthened; and tasting the Sweetness of Him, *who desireth not the Death of a Sinner*; they came, of their own Accord, to the Judgment-Seat again, that they might be examined of the Judge. He caused all the holy Martyrs to be brought thither, that the Multitude might behold them, and once again examined them; and as many of them as were *Romans* he beheaded; the Residue he gave to the Beasts to be devoured. And truly Christ was much glorified by those, who a little before had denied Him; and, contrary to the Expectation of the Infidels, confessed Him even unto Death. When they were examined, one *Alexander*, a *Phrygian*, who had dwelt long in *France*, and was known of all, for the Love he had to God, standing near the Bar, by Signs perswaded such as were examined, to confess Christ: So that he was descried of the Standers by.

by. The People soon cried out against him. And when he was demanded what Religion he was of? He answered, *I am a Christian.* He had no sooner spoken the Word, but he was adjudged to the Beasts to be devoured.

THE next Day *Attalus* and *Alexander* were brought forth together. When they had suffered the greatest Tortures they could put them to, they were at length slain: Of whom *Alexander* never gave so much as a Sigh; but, from the Bottom of his Heart, praised and prayed to the LORD. *Attalus*, when he was set in the Iron Chair, and began to fry, spake to the Multitude in the Roman Language thus: *Behold, you eat Man's Flesh; but we neither eat Men, nor commit any other Wickedness.* And being demanded, what was the Name of their GOD? *Our GOD* (says he) *hath no such Name as Men have.* Then said they, *Now let us see whether your GOD can help you, and take you out of our Hands.*

THIS being the last Day of the Spectacle, *Blandina* again, and one *Ponticus*, a Child of fifteen Years old, was brought forth. And this had been done every Day, to the Intent that they, seeing the Punishment of their Fellows, might be compelled to swear by the Idols. But because they constantly abode in their Purpose, the whole Multitude was in a Rage, neither sparing the Age of the Child, nor the Sex of the Woman, but put them to all the Torment they could devise, and yet were not able to prevail. For *Ponticus*, being so animated by his Sister, after he had suffered all Torments, gave up the Ghost. *Blandina* being the last that suffered, after she had, like a worthy Mother, given Exhortations unto her Children, and had sent them before, as Conquerors to their heavenly King, rejoiced so much at her Childrens Death,

Death, and so hastned her own, as though she had been bidden to a Bridal. After her Whipping, her Delivery to the Beasts, and her Torments upon the Grid-Iron, at length she was put in a Net, and thrown to the wild Bull; and when she had been sufficiently gored with his Horns, was thus slain; infomuch that the very Heathens themselves confessed, There never was Woman put to Death of them that suffered so much. Neither yet was their furious Cruelty asswaged: But those whom they murdered, they threw to the Dogs, setting Keepers Day and Night to watch them, that they should not be buried; and bringing forth the Remnant of their Bones and Bodies, some half burned, some left of the wild Beasts, and some all mangled; also bringing forth the Heads of others, which were cut off, they in like Manner committed them to the Charge of the Keepers, to see them remain unburied.

THUS the Bodies of the Martyrs lay six Days in the open Streets. At length they burned them, and threw their Ashes into the River *Rhone*, that there might appear no Remnant of them upon the Earth. And this did they, as tho' they had been able to hinder the Regeneration of the Saints, and take from them the Hope of the Resurrection; "whereof they being persuaded (said they) bring  
"in this new and strange Religion, and set thus  
"light by Death and Punishment."

SOON after the Persecution was stayed. Some think on Occasion of a wonderful Miracle; the Story whereof is this. At what Time the two Brethren, *Marcus Antoninus* and *Marcus Aurelius Commodus*, Emperors, joining together, warred against the *Quades*, *Vandales*, *Sarmates*, and *Germans*. In the Expedition against them, their Army was shut in within the Straits and hot dry Places,  
where

where their Soldiers, besides other Difficulties, being destitute of Water five Days, were like to perish. In this great Distress, a Legion of Christian Soldiers suddenly withdrew from the Army, and falling prostrate upon the Earth, by ardent Prayer, obtained of GOD a double Relief. GOD gave pleasant Showers, whereby their Soldiers quenched their Thirst; and a great Number of their Enemies were discomfited, and put to Flight by continual Lightnings. This Miracle so pleased the Emperor, that ever after he was gentle to the Christians, and directed his Letters to his Rulers (as *Tertullian* in his Apology witnesseth) commanding them to give Thanks to the Christians, no less for his Victory, than for the Preservation of him and all his Men.

*SEVERUS* raised the Fifth Persecution against the Christians: Who, through false and malicious Accusations, was so incensed against them, that by Proclamations he commanded no Christians any more to be suffered. Hereby great Persecution was stirred up on every Side, and an infinite Number of Martyrs slain, about the Year of our LORD Two Hundred and Five. The Crimes objected against the Christians, are partly touched before; as Sedition and Rebellion against the Emperor, Sacrilege, Murdering of Infants, incestuous Pollution, Eating raw Flesh, libidinous Commixture, Worshipping the Head of an Ass; but especially because they would not worship the Idolatrous Gods, they were counted as Enemies to all Men.

THE Places where this Persecution most raged, were *Africa*, *Alexandria*, and *Cappadocia*. The Number of them that suffered was innumerable. Of whom the first was *Leonides*, the Father of *Origen*, who was beheaded: With whom *Origen*  
his



his Son, being then seventeen Years old, should have suffered (such a fervent Desire he had to be martyred) had not his Mother, privily in the Night, conveyed away his Cloaths. Whereupon, more for Shame to be seen, than for Fear to die, he was constrained to remain at Home: And when he could do nothing else, he wrote to his Father a Letter with these Words, *Take Heed to your self, that you turn not your Thought and Purpose for our Sake, &c.* Such a Fervency had this *Origen*, being yet young, to the Doctrine of Christ's Faith, that his Father divers Time would uncover his Breast, being asleep, and kiss it; giving Thanks to God, which had made him the Father of such a happy Child. After the Death of his Father, all his Goods being confiscated, he, with his poor Mother, and six Brethren, were brought to such extreme Poverty, that he sustained both himself and them by teaching a School; till at length he transferred his Study only to the Knowledge of Scripture, and other Learning conducive to the same. He profited so much in the *Hebrew* and other Tongues, that he conferred the *Hebrew* Text with the Translation of the Seventy; and moreover did confer the other Translations, which we call the Translation of *Aquila*, of *Symmachus*, and *Theodotion*. Also he adjoined four other Translations.

*ORIGEN* was of a quick and sharp Wit; patient of Labour; a great Traveller in the Tongues; of a spare Diet; of a strict Life; a great Faster. His Teaching and his Living were both one; his Going was much barefoot; a strict Observer of that Saying of the LORD, *Have but one Coat, &c.* The Copies of his Books he used to sell for his Living. He was so zealous in the Cause of Christ, that he, nothing fearing his own Peril, would assist and exhort the Martyrs going to their Death,

Death, and kiss them; insomuch that he was oft in Jeopardy to be stoned of the Multitude; and many Times he was compelled to shift Houses, for such as laid wait for him in all Places. But great was the Providence of GOD to preserve him in the Midst of all this Tempest of *Severus*. Among others which resorted unto him, and were his Hearers, *Plutarch* was one, who died a Martyr; and with him *Serenus* his Brother, who was burned. The third was *Heraclides*, the fourth *Heron*, who were both beheaded. The fifth was another *Serenus*, beheaded also. *Rhais*, and *Potamiena*, tormented with Pitch poured upon her, with her Mother, *Marcella*, died in the Fire. This *Potamiena* was of a fresh and flourishing Beauty, who, because she could not be removed from her Profession, was committed to *Basilides*, one of the Captains there in the Army, to see the Execution done. *Basilides* receiving her at the Judge's Hand, and leading her to the Place, shewed her some Compassion in repressing the Railings of the Adversaries: For which *Potamiena*, to requite his Kindness, bad him be of good Comfort, saying, *That she would pray the LORD to shew Mercy upon him*; and so went to her Martyrdom.

Nor long after *Basilides* was required to give an Oath in a Matter concerning his Fellow Soldiers, which he denied to do; plainly affirming, that he was a Christian: For their Oath was wont to be by the Idols and the Emperor. When he constantly confirmed the same, he was had before the Judge, and so by him committed to Ward. The Christians marvelling thereat, inquired of him the Cause of that his sudden Conversion. To whom he answered, *That Potamiena had prayed for him to the LORD*; adding moreover, *It should not be long but he should be received.*

ABOUT

ABOUT the same Time, died *Irenæus*, martyred, with a great Multitude of others, about the fourth or fifth Year of *Severus*. This *Irenæus*, as he was a great Writer, so was he greatly commended of *Tertullian* for his Learning. He was first a Scholar of *Polycarp*; from thence came to *France*, and there by *Photinus*, and the rest of the Martyrs, was instituted into the Ministry. At length, after the Martyrdom of *Photinus*, he was appointed Bishop of *Lions*; where he continued about three and twenty Years. In the Time of *Irenæus*, the Church was much troubled, not only by outward Persecution, but also by divers Sects and Errors, against which he diligently laboured. He ever loved Peace, and sought to make Agreement, when any Controversy rose in the Church. And therefore, when the Question of keeping *Easter* Day was renewed between *Victor* Bishop of *Rome*, and the Churches of *Asia*; and when *Victor* would have excommunicated them as Schismatics, for disagreeing from him therein: *Irenæus*, with other Brethren of the *French* Church, convened themselves together in a Common Council, and directing their Letter, subscribed with their common Consent, sent unto *Victor*, intreating him to stay his Purpose. And afterwards, he wrote divers other Letters concerning the same Contention; declaring the Excommunication of *Victor* to be of no Force.

AFTER the Death of *Alexander* the Emperor, who, with his Mother *Mamma*, was murdered in *Germany*, followed *Maximinus*, chosen by the Will of the Soldiers, rather than by the Authority of the Senate, about the Year of our LORD, Two Hundred Thirty-seven; who raised the Sixth Persecution against the Christians; especially against the Teachers and Leaders of the Church; thinking thereby the sooner to vanquish the rest, if the  
 Captains

Captains of them were removed. In the Time of this Persecution *Origen*, wrote his Book, *De Martyrio*: which Book if it were extant, would give us some Knowledge, of such as suffer'd in this Persecution, who now lie in Silence unknown: and no Doubt but they were a great Number, and more should have been, had not the provident Mercy of GOD, shortned his Days; for he reigned but three Years. After him succeeded *Gordian*, in the Year of our LORD Two Hundred and Forty; a Man, no less studious for the Good of the Common-wealth, than mild and gentle to the Christians.

*DECIUS* invaded the Crown about the Year of our LORD Two Hundred and Fifty; by whom was moved the Seventh, and that a terrible Persecution against the Christians.

*ORIGEN* continued about the Space of fifty-two Years, unto the Time of this *Decius*. He sustained divers, and great Persecutions for the Doctrine of Christ; as Bands, and Torments in his Body, and Rackings with Bars of Iron. All this he suffered unmoved: but after sundry Torments, at length he was brought to an Altar, where a Woman was appointed to be, and there this Choice was offered unto him, *Whether he would sacrifice to the Idols, or have his Body polluted*. Then the Judge, putting Incense in his Hand, caused him to set it to the Fire upon the Altar; for which he was excommunicated. Whereupon, being driven away with Shame and Sorrow out of *Alexandria*, he went into *Judea*, where, being in *Jerusalem* among the Congregation, and there requested of the Priests and Ministers to make some Exhortation in the Church, he refused a great while so to do. At length, being constrained by importunate Petition, he rose up, and turning the Book, as though he



would have expounded some Place of the Scripture, he only read this Verse of the fiftieth Psalm: *But GOD said to the Sinner, why dost thou preach my Law, and take my Covenant in thy Mouth? &c.* Which Verse being read, he shut the Book, and sat down weeping and wailing; the whole Congregation also weeping and lamenting with him. He died and was buried at Tyre, under the Emperor Gallus, about the Year of our Lord Two Hundred and Fifty-Five; and the Seventieth Year of his Age, in great Misery and Poverty.

*THIS Persecution (saith Dionysius of Alexandria) began, not with the Proclamation set forth by the Emperor, but a whole Year before, by the Means of a Sooth-sayer. He, coming to our City, stirred up the Multitude of the Heathen, and incited them to maintain their old Superstition; declaring all Piety and Religion to consist only in idolatrous Worship of Devils, and in our Destruction. At first flying upon a certain Priest of ours, named Metra, they apprehended him, and brought him forth to make him speak after their wicked Blasphemy; which, when he would not do, they laid upon him with Staves and Clubs, and with sharp Reeds pricked his Face and Eyes, and afterward bringing him out into the Suburbs, they stoned him to Death. Then they took a faithful Woman, called Quinta, and brought her to the Temple of their Idols, to compell her to worship; which when she refused to do, they bound her Feet, and drew her through the whole Street of the City upon the Stones, and then scourging her, brought her to the same Place of the Suburbs, as they did the other before, where she likewise ended her Life. This done, with a Multitude running together, they burst into the Houses of the Christians, spoiling, sacking, and carrying away all they could find of any Price. Such Things as were of less Value they brought into the open Market, and set them on Fire. In the mean Time*

Time the Brethren withdrew themselves, taking joyfully the Spoiling of their Goods: Neither do I know any of them, who, revolting from his Profession, denied the LORD, to this present Day.

AMONGST the rest that were taken, there was a certain Virgin, well stricken in Years, named Apollonia, whom they brought forth, and dashing all her Teeth out of her Jaws, made a great Fire before the City, threatening to cast her into the same, unless she would blaspheme with them, and deny Christ: Whereat she staying a little, as one that would take a Pause, suddenly leaped into the Midst of the Fire, and was burned.

THERE was also one Serapion, whom they took in his own House; and after they had assailed him with sundry Kinds of Torments, and had broken almost all the Joints of his Body, they cast him down from an upper Loft, and so compleated his Martyrdom. Thus was there no Way, neither private nor publick, left for us, neither by Day nor by Night, to escape; all the People making an Outcry against us, that unless we uttered Blasphemy, we should be burned. And this outrageous Tumult indured till the miserable Wretches fell at Dissention among themselves, which turned the Cruelty they exercised against us, upon their own Heads. And so we had a little Breathing Time, while the Fury of the Heathens asswaged.

SHORTLY after followed the Edict of the Emperor. Upon which such Fear came over us all, that many there were, especially of the richer Sort, of whom some for Fear came running, some were drawn by their Neighbours, to those idolatrous Sacrifices. Some again came boldly to the Altars, declaring themselves never to have been of that Profession. Of the Residue, some continued constant to Bands and

*Torments. Others, after long Imprisonments, renounced their Faith. Some, when they had suffered Torments, afterwards revolted. But others, being valiant Pillars of the LORD, were made faithful Martyrs of the Kingdom of GOD.*

*OF whom the first was Julianus, a Man diseased with the Gout, and not able to go, being carried by two Men; of whom the one quickly denied the Faith. But Cronion, surnamed Eunus, with Julianus, confessing the LORD, were laid upon Camels, and there scourged, at length cast into the Fire and consumed.*

*AS these were going to their Martyrdom, there was a certain Soldier, who took Part against those that railed upon them. For which the People crying out against him, he also was apprehended, and being constant in his Profession, was forthwith beheaded.*

*LIKEWISE one Macar, being admonished of the Judge to deny his Faith, and not agreeing to his Persuasions, was burned alive.*

*AFTER these suffered Epimachus, and one Alexander, who, being long detained in Prison, after innumerable Pains and Torments with Razors and Scourges, were cast into the Fire, with four Women.*

*ALSO Ammonarion, an holy Virgin, whom the Judge had long and bitterly tormented, suffered Martyrdom with two other Women; one of whom was an aged Matron, named Mercuria; the other was called Dionysia, being a Mother of many fair Children, whom yet notwithstanding she loved not above the LORD. These, after they could not be overcome by any Torments, at length were slain with the Sword.*

HERON,

HERON, Ater and Hidorus, and with them Dioscorus, a Child of 15 Years old, were crowned with the same Crown of Martyrdom. And first the Judge began with the Child, thinking him more easy to be won with Words to intice him, than with Torments to constrain him. But he persisted immoveable, giving neither Place to Persuasions nor Punishment. The Rest, after he had grievously tormented them, being constant in their Profession, he committed to the Fire. The Judge, greatly marvelling at Dioscorus, for his wise Answers and grave Constancy, dismissed him, sparing (as he said) his Age to a longer Respite: Which Dioscorus is with us at this present, waiting for a longer Trial.

NEMESION was first accused for a Companion of Thieves; but being purged thereof before the Centurion, he was then accused of Christianity; and for that Cause, being in Bonds, was brought to the President; who, tormenting and scourging him double to all other Thieves and Felons, at length, among the Thieves, burned him to Death, making him a blessed Martyr.

ISCHIRION, one that was in Service with a certain Nobleman, was commanded by his Master to sacrifice; who, for not obeying, was rebuked; and after persisting in the same, grievously threatned with sharp Words. At last his Master, when he could not prevail against him, taking a Pike, ran him through the Body and slew him.

WHAT shall I speak of the Multitude of them, who, wandering in Desarts and Mountains, were consumed with Hunger, Thirst, Cold, Sickness, Thieves, or wild Beasts; of whose blessed Victory they which be alive are yet Witnesses? In the Number of whom was Cheremon, Bishop of the City called Nilas, an aged Man. He, with his Wife,



*flying to the Mountains of Arabia, never returned, nor ever could be seen after. And though they were diligently sought for by their Brethren, yet neither they nor their Bodies were found. Many others there were, who, flying to these Mountains of Arabia, were taken of the barbarous Arabians; of whom, some with much Money could scarce be ransomed; and some were never heard of to this present Day.*

*DIONYSIUS in another Place writes thus. Before this Persecution of Decius did rage against us, Sabinus sent a Farmer to seek me, at what Time I, remaining at Home, waited three Days for his Coming. But he, searching narrowly for me by all Ways, Fields, Woods, and Corners, where he thought I might have hid myself, or have passed by, never came to my House, thinking nothing less, than that I would abide at Home in so dangerous a Persecution. These three Days being past, upon the fourth Day, the LORD GOD so willing and commanding me to fly, and also marvellously opening to me the Way, I with my Children, and many other Brethren, went out together.*

*ST. Jerome recites a Story of a certain Soldier, whom, when the Pretor could not with Torments remove from his Christianity, he devised another Way. He commanded the Soldier to be laid upon a soft Bed in a pleasant Garden, among flourishing Lillies and Roses; which done, all others being removed away, a beautiful Harlot came to him, who embraced him, and used all other Incitements to provoke him to sin. But the Soldier, fearing GOD, bit off his own Tongue, and spit it in the Face of the Harlot, as she was kissing him, and so got the Victory.*

*MEAN Time, some for Dread, some of their own Accord, others after great Torments, revolted from*

from their Profession. Saint *Cyprian*, with great Sorrow, testifieth that a great Number, at the first Threatning of the Adversary, neither being compelled, nor thrown down with any Violence of the Enemy, but of their voluntary Weakness, fell down themselves. Neither (says he) tarrying, while the Judge should put Incense into their Hands, but before any Stroke stricken in the Field, turned their Backs; not only coming to their Sacrifices, but preventing the same, and pretending to come without Compulsion; bringing moreover their Infants and Children, either put into their Hands, or taking them with them of their own Accord, and exhorting others to do the like after their Example.

AMONGST others of this Sort, St. *Cyprian* also maketh Mention of one *Euaristus*, a Bishop in *Africa*, who, leaving his Charge, and making Shipwrack of his Faith, went wandering about in other Countries. But although some did relent, yet a very great Number there was, whom neither Fear could remove, nor Pain could overthrow, to cause them to betray their Confession, but they stood like glorious Martyrs unto the End.

*GALLUS* succeeded *Decius*, about the Year of our LORD Two Hundred and Fifty-Five.

THIS *Gallus*, altho' the Beginning of his Reign was quiet; yet shortly after set forth Edicts for the Persecution of Christians. Unto this Time I refer the Banishment of *Cyprian*, who was then Bishop of *Carthage*; of the which Banishment he himself testifieth in divers of his Epistles.

AFTER the Reign of *Gallus*, and his Son *Volusianus* being expired (who reigned but two Years,) *Emilianus*, who slew them, succeeded in their Place,

Place, and reigned but three Months, and was also slain. Next to him *Valerian*, and his Son *Galienus*, were advanced to the Empire.

THE Persecution which began under *Decius*, and slack'd in the Time of *Gallus*, was now extinguished for a Time; partly for a great Plague reigning in all Places; partly by the Change of the Emperors.

*VALERIAN* moved the Eighth Persecution against the Christians, about the Year of our LORD 259. Concerning which St. *Cyprian* saith: *We must confess, that this Calamity, riseth chiefly of our own Wickedness, while we walk not in the Way of the LORD. The LORD observed the Will of his Father in all Points; but we observe not the Will of the LORD. All our Mind and Study is set upon Lucre and Possessions. We are given to Pride, full of Emulation and Dissention, void of Simplicity and faithful Dealing, renouncing this World in Word only, but not in Deed; every Man pleasing himself, and displeasing others. And therefore are we thus scourged, and that worthily. For what Stripes and Scourges do we not deserve, when the Confessors themselves, such as ought to be an Example to the rest, keep no Discipline? We suffer these Things for our Sins, as we have been forewarned by the LORD saying: If they shall forsake my Law, and will not walk in my Judgments; I will visit their Iniquities with the Rod, and their Transgressions with Scourges. These Rods and Scourges we feel; who neither please GOD in our good Deeds, nor repent of our evil Deeds.*

*CYPRIAN* being an *African*, and born in *Carthage*, was first an Idolater and Gentile, altogether given to the Study and Practice of the Magical Arts. His Conversion unto the Christian Faith

Faith was through the Means of *Cecilius*, a Priest, whose Name after he bare; and through the Occasion of hearing the History of the Prophet *Jonas*. Immediately upon his Conversion he distributed all his Substance among the Poor. And after that being ordained a Priest, was not long after constituted a Bishop of the Congregation of *Carthage*.

HE was courteous and gentle, loving and full of Patience, and yet sharp and severe, according as the Cause required. Furthermore, he was most loving and kind toward his Brethren, and took much Pains in helping and relieving the Martyrs.

HE was full of godly Courage in executing his Office. Neither was he void of Prudence and Circumspection; but was adorned with marvellous Modesty, whereby he attempted nothing upon his own Judgment, but with the Consent of his fellow Bishops and other inferior Ministers. He was of a wonderfull liberal Disposition towards the poor Brethren of other Countries. For so often as he had Cause of Absence, he committed the Care of those poor Men to his fellow Officers, and wrote to them, That of their own Goods, they should help their banished Brethren to that which was necessary for them.

HE took no less Care, as well of his own Church, as of other Bishop's, being absent, than he did being present. He returned out of Exile in the Reign of *Valerian*, but he was the second Time banished by *Paternus*, the Proconsul of *Africa*, into the City of *Thurbin*. When *Paternus* was dead, *Galienus Maximus* succeeded, who, finding *Cyprian* in a Garden, caused him to be apprehended, and to be brought before the Idols to offer Sacrifice. Which when he would not do, the Proconsul, breaking forth into these Words, said, *Long*  
*hast*



hast thou lived in a sacrilegious Mind, and hast gathered together Men of a wicked Conspiracy, and hast shewed thy self an Enemy to the Gods of the Romans, and to their holy Laws: neither could the sacred Emperors Valerian and Galienus revoke thee to their Ceremonies. At length, being condemned to have his Head cut off; he patiently and willingly submitted to the Stroke, in the Year of our LORD Two Hundred and Fifty-Nine.

ABOUT this Time suffered also *Sixtus*, Bishop of Rome, who, being accused of his Adversaries to be a Christian, was brought with his six Deacons to the Place of Execution; where he with his Deacons suffered Martyrdom. *Laurence*, being also a Deacon, followed after: and when he saw his vigilant Shepherd led, as an harmless Lamb, to his Death, he cryed out, "O dear Father, Whither goest thou without the Company of thy Son? Whither hastenest thou, O reverend Priest, without thy Deacon? Never wast thou wont to offer Sacrifice without thy Minister." *Sixtus* answer'd: "I forsake thee not, O my Son; a sharper Conflict remaineth for thee. O, I am a weak old Man, therefore I run the Race of a lighter and easier Death: But thou art lusty and young, and shalt more gloriously triumph over this Tyrant. Cease to weep: Three Days hence thou shalt follow me."

THE Tyrant, understanding that St. *Laurence* was not only a Minister of the Sacraments, but also a Distributer of the Church Riches, promised to himself a double Prey; and demanded, where *Laurence* had bestowed the Substance of the Church? Who, craving three Days Respite, promised to declare where the Treasure might be had. In the mean Time, he had caused a good Number of poor Christians to be congregated. So when the Day

Day of his Answer was come, the Persecutor strictly charged him to stand to his Promise. Then *Laurence*, stretching out his Arms over the Poor, said: "These are the precious Treasures of the Church. These are the Treasures indeed, in whom the Faith of Christ reigneth." On this the Judge commanded a large grated Bed of Iron to be brought, and laid upon the Fire. After many Tortures the Martyr was laid thereon, and roasted to Death, praising God to the last.

*DIONYSIUS*, making mention of them, which were afflicted in this Persecution, saith: "It were superfluous to recite the Names of our Brethren slain in this Persecution. There were Men, Women, young Men, Maidens, old Wives, Soldiers, and of all Sorts and Ages of Men. Of whom some with Scourgings and Fire, some with Sword obtained Victory, and got the Crown. Some continued a great Time, and yet have been preserved. In which Number am I reserved hitherto, to some other Time, known unto the LORD. *Faustinus* and *Aquila*, wander abroad in *Egypt*. Of the Deacons, besides them, whom Sickness hath consumed, *Faustus*, *Eusebius* and *Cheremon* are yet alive. *Eusebius* God hath raised and stirred up to minister to the Confessors lying in Bonds, and to bury the Bodies of the blessed Martyrs, not without great Peril. Neither doth the President cease to this Day, cruelly murdering such as are brought before him, tearing some with Torments; imprisoning others, and commanding that no Man should come to them; yet notwithstanding God doth comfort the Afflicted."

*DIONYSIUS* himself, surviving all these Troubles and Persecutions, by the Providence of God, continued after the Death of *Valerian*, unto the

the twelfth Year of the Reign of *Galenus*, which was about the Year of our LORD, Two Hundred and Sixty-Eight; and so departed in Peace in great Age.

FROM the Time of *Valerian*, the Church of Christ was in Quietness 'till the Death of *Quintilian*. After whom *Aurelian* possessed the Crown. His Beginning was not unfruitful to the Commonwealth; neither was he any great Disturber of the Christians, whom he did not only tolerate in their Religion, but also their Councils; and they being at the same Time assembled at *Antioch*, he seemed not to be against them. Notwithstanding in Continuance of Time, through the Instigation of certain about him, his Nature, inclinable to Severity, was altered to a plain Tyranny; which Tyranny he shewed first with the Death of his own Sister's Son. After that he proceeded to move Persecution against the Christians: And this was the Ninth Persecution. But not long after, in the fifth or sixth Year of his Reign, and in the Year of our LORD Two Hundred and Seventy-Eight, he was slain.

AFTER this the Church was in Quiet and Tranquillity, untill the nineteenth Year of *Dioclesian*: So that, counting the Time from the latter End of *Valerian*, the Peace of the Church continued above forty-four Years.

BUT as the Nature of all Men commonly seeketh Prosperity, and yet can never well use it; so here it happened with these Men; who, through this Liberty and Prosperity, began to degenerate into Idleness and Delicacy, and one to work Spite against another; contending amongst themselves for every Occasion; Bishops moving Hatred and Sedition against Bishops, and People against People;

ple; besides cursed Hypocrisy and Dissimulation increasing more and more. By Reason whereof the Judgment of GOD began, by little and little, to visit; falling first upon the Brethren which were abroad in War. But that touched not the others, neither did they seek to appease GOD's Wrath, but heaped Iniquities more and more one upon another. And they which were Pastors, refusing the Rule of Piety, were inflamed with mutual Contentions. And thus, whilst they were given only to Threatnings, Emulations, mutual Hatred and Discord, every Man seeking his own Ambition, and persecuting another, the LORD took away the Beauty of the Daughter of *Sion*, and the Glory of *Israel* fell from Heaven; neither did He remember the Footstool of his Feet in the Day of his Wrath.

By Reason hereof (the Wrath of GOD being kindled) ensued the Tenth Persecution against the Christians. This was so grievous, that never was any Persecution before comparable to it, as lasting the Space of ten Years together. This Persecution, although it passed through the Hands of divers Tyrants, yet it principally beareth the Name of *Dioclesian*. It began about the nineteenth Year of his Reign; who, in the Month of *March*, when the Feast of *Easter* was nigh at Hand, commanded all the Churches of the Christians to be spoiled and cast to the Earth, and the Books of Holy Scripture to be burned.

NEXT, Edicts were given forth for the displacing of such as were Magistrates, and that with great Ignominy, imprisoning such as were of the common Sort, if they would not abjure Christianity.



NOT long after new Edicts were sent forth, for casting the Elders and Bishops into Prison, and constraining them, with sundry Kinds of Punishments, to offer unto their Idols. By Reason whereof ensued a great Persecution against the Governors of the Church; among whom many stood manfully, passing thro' bitter Torments, neither were overcome therewith, being tormented and examined divers of them diversly. Some were scourged, all over their Bodies, with Whips and Scourges; some tortured with Racks; some one Way and some another put to Death. Some again were violently drawn to the Sacrifice, and, as though they had sacrificed, when indeed they did not, were let go. Some they cast down upon the Pavement, and trailing them a great Space by the Legs, made the People believe, that they had sacrificed. Others there were, which stoutly withstood them, affirming with a loud Voice, that they had done no Sacrifice. Of whom some said they were Christians, and gloried in the Name. Some cried, that neither they had nor would ever be Partakers of that Idolatry; and those, being buffeted by the Soldiers, were made to hold their Peace, and so thrust out with Violence. All this did nothing prevail against the holy and constant Servants of Christ. Notwithstanding, of the weak Sort, innumerable there were, who for Fear and Infirmary, fell.

AFTER this, the Rage of the Emperors being let loose, proceeded more and more, making Havock of GOD's People throughout all the World. *Dioclesian* (who had purposed with himself to subvert the whole Christian Religion) executed his Tyranny in the East, and *Maximian* in the West. But *Dioclesian* began subtilly; for he put the Matter first in Practice in his own Camp; among whom the Marshal of the Field put the Christian Soldiers

Soldiers to this Choice, Whether they would obey the Emperor's Commandment, by Sacrificing, and so keep their Offices; or else lay down their Armour and Weapons. Whereunto the Christian Men answered, *That they were not only ready to lay down their Armour and Weapons, but also to suffer Death, rather than they would obey the wicked Commands of the Emperor.*

It can hardly be expressed what Blood was shed throughout all Cities and Regions, for the Name of Christ. *Eusebius* saith, that he himself knew the worthy Martyrs that were in *Palestine*. But in *Tyre* certain Christians, being given to the wild Beasts, were preserved without Hurt, to the great Admiration of the Beholders, and those Lions, Bears, and Leopards (kept hungry for that Purpose) had no Desire to devour them; which notwithstanding raged most vehemently against those, by whom they were brought to the Stage; who standing, as they thought, without Danger of them, were devoured. The Christian Martyrs, because they could not be hurt by the Beasts, being slain with the Sword, were afterward thrown into the Sea. At that Time was martyred the Bishop of *Sidon*. *Sylvanus*, the Bishop of *Gaza*, with thirty-nine others, were slain in the Metal-Mines of *Phenicia*. And *Pamphilus*, the Elder of *Cesarea*, being the Glory of that Congregation, died a most worthy Martyr.

IN the Beginning, when the Emperor by his Subtilty rather dallied, than shewed his Rigour, he threatned them with Bonds and Imprisonment; but within a while, when he began in good Earnest, he devised innumerable Sorts of Torments; as Whipping, and Scourgings, Rackings, horrible Scrapings, Sword, Fire and Ship-Boats, wherein a great Number being put, were sunk in the Bottom  
of

of the Sea. Also hanging them upon Crosses; binding them to the Bodies of dead Trees, with their Heads downward; hanging them by the Middles upon Gallows, 'till they died for Hunger; throwing them alive to wild Beasts; pricking and goring them with Bodkins and Talons of Beasts, 'till they were almost dead; lifting them up on high, with their Heads downward, even as they did in *Thebais* to the Women, who, being stripped naked, they tied on high by one Foot, and so let them hang down with their Bodies; with other inhumane Sorts of Punishments; such as the binding of them to Trees; the tearing asunder of their Members and Joints, by tying them to the Boughs and Arms of Trees; the mangling of them with Axes; the choaking of them with Smoak by small and soft Fires; the dismembring of their Hands, Ears, and Feet, with other Joints. The holy Martyrs of *Alexandria* suffered the scorching and broiling of their Members with Coals; not unto Death, but every Day renewed. With such Kind of Torments the Martyrs at *Antioch* were afflicted. In *Pontus* they suffered other horrible Punishments. Some had their Fingers Ends, under the Nails, thrust in with sharp Bodkins. Some all besprinkled with boiling Lead, had their most necessary Members cut off. Others suffer'd intolerable Torments and Pains in their Bowels and privy Members.

How great the Outrage of the Persecution in *Alexandria* was, and with how many Kinds of new devised Punishments the Martyrs were afflicted, *Phileas*, Bishop of the *Thumitans*, hath describ'd. "Every Man (saith he) tormented the holy Martyrs as he list'd; some beat them with Cudgels, some with Rods, some with Whips, some with Thongs, and some with Cords; and this Example of beating was sundriwise executed, and with much Cruelty,

elty. For some of them, having their Hands bound behind their Backs, were lifted up upon Timber-Logs, and with certain Instruments their Members and Joints were stretched forth, whereupon their whole Bodies hanging were subject to the Will of the Tormentors, who were commanded to afflict them with all Manner of Torments; and not on their Sides only, but upon their Bellies, Thighs and Legs, they scratched them with the Talons and Claws of wild Beasts. Others were seen to hang by one Hand upon the Engine, whereby they might feel the more grievous pulling out of the rest of their Joints and Members. Others were bound unto Pillars with their Faces turned to the Wall, having no Stay under their Feet, and very violently weighed down with the Poise of their Bodies; that by Reason of their strict binding, they being drawn out, might be more grievously tormented. And this they suffered, not only during the Time of their Examination, and while the Sheriff had to do with them, but also the whole Day long. And whilst the Judge went thus from one to another, he appointed Officers to attend upon those he left, that they might not be let down. Another Torment our Adversaries devised to augment their former Plagues. After they had most lamentably beaten them, they invented a new Kind of Rack, wherein they lying upright were stretched by both the Feet, with sharp Shells strewed under them. Others were cast down upon the Pavement, where they were oppressed so grievously with Torments, that it is not to be thought what Afflictions they suffered.

THUS they, lying in Pains and Torments, some died therewith; not a little confounding their Enemies. Some half dead were thrust into Prison, where, shortly after by Pains and Wounds, they ended their Life. Some again, being cured of  
their



their Wounds by their Endurance in Prison, were the more confirmed; who being put to the Choice, Whether they would come to their Sacrifice, and enjoy their Liberty, or else sustain the Sentence of Death, did willingly and without Delay abide the Extremity."

BUT, notwithstanding, the Martyrs were neither dismayed nor overcome by their Torments, but joyfully sustained whatsoever was put unto them. *Eusebius* saith, that he himself beheld the huge Persecution in *Thebais*; insomuch that the very Swords of the Hangmen, being blunt with the Slaughter, they themselves for Weariness sat down to rest, and others were fain to take their Places. And yet the murdered Christians shewed their marvellous Readiness, and divine Fortitude; with Joy receiving the Sentence of Death, and, ever unto the last Gasps, sung Hymns and Psalms to GOD.

IT was not yet one Year from the Day, in which *Dioclesian* and *Maximian*, joyning together, began their Persecution, when they saw the Number of Christians rather increase than diminish; notwithstanding all the Cruelty they could shew. And now they were out of all Hope of rooting them out: Which was the Cause of the first Enterprize; and having their Fill of Blood, they ceased of their own Accord, to put any more Christians to Death. But yet they thrust out the right Eyes, and maimed the left Legs of many, and afterwards, condemned them to the Mines. And this was the Clemency of those Princes, who said, That it was not meet, that the Cities should any longer be defiled with the Blood of Citizens, to make the Emperors stained with the Name of Cruelty. Thus they shewed Princely Beneficence to all Men.

BUT

BUT not long after, the Persecution was renewed by *Maxentius*, 'till the Citizens and Senators of *Rome*, being much grieved and oppressed, sent their Complaints with Letters unto *Constantine*, desiring him to release their Country and City. Who understanding their miserable State, first sent Letters to *Maxentius*, exhorting him to restrain his Cruelty. But, when no Letters availed, he gathered together his Army in *Britain* and *France*, and entered *Italy*, the Year Three Hundred and Eighteen. *Maxentius*, understanding of the coming of *Constantine*, durst not encounter him in the open Field, but laid in Wait for him by the Way. With whom *Constantine* had divers Skirmishes, and by the Power of the LORD did ever put them to Flight. One Day as he was drawing toward *Rome*, and casting up his Eyes to Heaven, in the South Part, about the going down of the Sun, he saw a great Brightness in Heaven, appearing in the Similitude of a Cross, with this Inscription in *Latin* Letters, *IN HOC VINCE*; that is, *In this overcome*. *Eusebius* witnesses that he had heard *Constantine* himself often report this, which he did see with his own Eyes, and also his Soldiers about him.

THE next Day *Constantine* caused a Cross to be made of Gold and precious Stone, and to be borne before him instead of his Standard; against whom *Maxentius*, being constrained to issue out of the City, sendeth all his Power to join with him in the Field beyond the River *Tyber*; where *Maxentius*, craftily breaking down the Bridge; caused another deceitful Bridge to be made of Boats, being joined together, and covered over with Boards and Planks, in Manner of a Bridge, thinking therewith to take *Constantine*, as in a Trap. After the Hosts met, he, being not able to sustain the Force of *Constantine*, was put to Flight.

Retir-

Retiring back, he thought to get to the City; but upon the Bridge laid for *Constantine*, was overturned by the Fall of his Horse, into the Bottom of the Flood; and there with the Weight of his Armour, he, with a great Part of his Men, were drowned.

By this Victory of *Constantine*, and by the Death of *Maxentius*, no little Tranquillity came unto the Church. And here is an End of the Persecutions of the Primitive Church, during the Space of Three Hundred Years, from the Passion of our Saviour Christ, 'till the Coming of *Constantine*; under whom the Church had Rest, after long Trouble; and the Malice of Satan was at length restrained, thro' the great Mercy of God in Christ: To Whom, therefore, be Thanks and Praise, now and for ever. *Amen!*

BUT here ended the Life and Power of Religion: Christians, *from this Time growing more and more dissolute*, and thereby making Way for all the Errors and Corruptions of the Romish Church.


6 JY 64



*The End of the SECOND VOLUME.*



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